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THE SYNTAX

OF THE

BOEOTIAN DIALECT INSCRIPTIONS

A DISSERTATION

PRESENTED TO THE FACULTY OF BRYN MAWR COLLEGE
FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY

BY
EDITH FRANCES CLAFLIN

1905

The Lord Baltimore Press
THE FRIEDENWALD COMPANY
BALTIMORE, MD., U. S. A.
1905

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ABBREVIATIONS.

All references, unless otherwise indicated, are to the *Corpus inscriptionum Graecarum Graeciae septentrionalis.* Vol. I, ed. Dittenberger. 1892.

L. = Larfeld. *Sylloge inscriptionum Boeoticarum. Praemittitur de dialecti Boeoticae mutationibus dissertatio.* 1883.

C. = Cauer. *Delectus inscriptionum Graecarum propter dialectum memorabilium*, ed. II. 1883.

M. = Meister. *Die böotischen Inschriften*, in Collitz's *Sammlung der griechischen Dialekt-Inschriften.* Vol. I. 1884.

Meyer, or Meyer, *Gr. Gr.* = Meyer. *Griechische Grammatik.* 1896.

Meisterhans = Meisterhans. *Grammatik der attischen Inschriften*, ed. III, besorgt von Ed. Schweizer. 1900.

Herwerden = van Herwerden. *Lapidum de dialecto Attica testimonia.* 1880.

Geyer, or Geyer, *Observ. epigraph.* = Geyer. *Observationes epigraphicae de praepositionum Graecarum forma et usu.* 1880.

Lutz = Lutz. *Die Präpositionen bei den attischen Rednern.* 1887.

Dyroff = Dyroff. *Geschichte des Pronomen Reflexivum*, in Schanz's *Beiträge.* 1892–93.

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INTRODUCTION.

The unique value of the testimony of inscriptions for the study of the Greek dialects, especially in the case of those dialects of which little if any literature is extant, has long been recognized. Indeed, the foundation of scientific dialectology was laid in 1839, when H. L. Ahrens published the first volume of his notable treatise, *De Graecae linguae dialectis*, based on the *Corpus inscriptionum Graecarum*, so far as this had been already published, and dedicated to August Boeckh. Since Ahrens's time, works on the Greek dialects, both general treatises and special monographs, have multiplied, and, in nearly all, the evidence of inscriptions has formed an important and solid substructure, if not, as in some cases was inevitable, the only basis of research. By means of these various essays, the study of the Greek language has been broadened so effectively that the more recent Greek grammars are not, to so great a degree as formerly, merely grammars of the Attic dialect, and that, too, in its literary manifestation only, but are more truly representative of the Greek language as a whole.

Until the present time, however, the field of research has been mainly confined to the morphological side of the language—the Laut-und-formenlehre of the numerous German monographs of which the *Grammatik der pergamenischen Inschriften*[1] and *Der delphische Dialekt*[2] are typical.

The assistance that inscriptions might give in the province of syntax has been hitherto comparatively neglected. With few exceptions,[3] such material as has been published is to be found in scattered notes of editors and writers whose main theme lies in other fields. Only in the case of the Attic dialect have there been any considerable systematic researches in inscriptional syntax. And even in Attic, the syntactical study has been rather incidental to grammatical study in the narrower sense, than essential and independent. In 1880, van Herwerden appended to the ety-

[1] Ed. Schwyzer, 1898. [2] Valaori, 1901.

[3] The *Observationes epigraphicae de praepositionum Graecarum forma et usu*, Diss. Lips. 1880, M. Geyer, includes syntax.

mological part of his treatise entitled *Lapidum de dialecto Attica testimonia*, a chapter on syntax, in which he treated of final conjunctions and other conjunctions and particles. This beginning was followed by the publication of the essays of Schmolling on the use of pronouns in the Attic inscriptions.[1] Such essays as these may be regarded as preliminary studies for a grammar of the Attic inscriptions, such as we have in the well-known *Grammatik* of Meisterhans, now in its third edition, which was first published in 1885.

Furthermore, the authors of special treatises on various subjects in the domain of Greek syntax have in recent years felt it essential to pay at least some attention to inscriptions, especially the Attic inscriptions. So in Schanz's *Beiträge*, Dyroff,[2] Weber,[3] and Keck[4] have included the Attic inscriptions in their treatment. And in a recent dissertation on the syntax of the κοινή at a special period[5] the testimony of inscriptions is called upon as subsidiary to that of the *Acta Sanctorum*.

The syntax of Greek dialect inscriptions other than the Attic has, however, received little attention. It is the aim of the following study to supply this lack, so far as Boeotian is concerned, by setting forth the syntax of this dialect as we find it in the inscriptions.

The *Corpus inscriptionum Graecarum Graeciae septentrionalis*, Vol. I (ed. Dittenberger), 1892, has been made the basis of the collection of material, and all citations by numbers only refer to this work. The earlier collections of Boeotian inscriptions, Larfeld,[6] Cauer,[7] and Meister[8] have also been taken into consideration. The Nicareta inscription has been cited according to Cauer's lines which represent the true order of the documents which make up that inscription, while the numbering in the

[1] Königliches Marienstifts-Gymnasium zu Stettin, *Oster-Programm*, 1882. *Über den Gebrauch einiger Pronomina auf attischen Inschriften.* Dr. Ernst Schmolling, II Teil, 1885.

[2] *Geschichte des Pronomen Reflexivum. Zweite Abteilung*, Cap. VII, § 1.

[3] *Entwickelungsgeschichte der Absichtssätze. Zweite Abteilung*, Cap. VII, § 2.

[4] *Über den Dual bei den griech. Rednern mit Berücksichtigung der attischen Inschriften.*

[5] *De Sermone Graeco volgari Pisidiae Phrygiaeque meridionalis (de verborum structura).* Diss. Bonn, 1895.

[6] Larfeld: *Sylloge inscriptionum Boeoticarum*, 1883.

[7] Cauer: *Delectus inscriptionum Graecarum*, ed. II, 1883.

[8] Meister, in Collitz's *Sammlung der griechischen Dialekt-Inschriften*, 1884.

Corpus follows the original error in their arrangement.[1] Where, however, the text differs materially from that of Dittenberger, a citation from the *Corpus* is given.

The arrangement of the *Corpus* is, in some respects, not such as to facilitate a work of this character. Amid the mass of more than 4000 inscriptions, ranging from the earliest times to the fourth or fifth centuries of the Empire, and largely composed in the κοινή (or in the case of those of Megara and Oropus, in Doric and Attic), are scattered the Boeotian dialect inscriptions. A chronological arrangement would have grouped the dialect inscriptions together. Dittenberger has, however, in following the plan of the original *Corpus inscriptionum Graecarum*, rather than that of his own *Sylloge*, adopted an arrangement not according to chronology, but according to subject matter. Within the groups thus formed a chronological order has, as a rule, been followed, yet not with complete consistency. The advantages of this arrangement are, of course, obvious; but it is hardly convenient for the student of the Boeotian dialect as such, and the greatest care has been necessary in order not to overlook any of the dialect inscriptions.

The value of the testimony of inscriptions as to syntax, is, in some respects, far less than we could wish. This is due, on the one hand, to the paucity of material, especially of the earlier period, and on the other hand to the limitations of language largely conventional and official. Though the formulas of decrees and other documents vary from town to town, even those of the same town varying in small points, still the long series of decrees conferring the honor of προξενία, such, for instance, as those of Tanagra, or the Manumission Documents of Chaeronea, follow one another with a regularity of expression which leaves the field of syntactical variation somewhat narrow. Some towns, as Orchomenus and Thebes, furnish longer inscriptions of an individual interest, yet others, like Hyettus, have left to posterity only a succession of lists of recruits, each headed by the invariable formula, τοὶ ἀπεγράψανθο ἐν πελτοφόρας, or the like. Of the earlier period, before the adoption of the Ionic alphabet (c. 350 B. C.), little has survived except dedications, military lists, and epitaphs. Of the remaining inscriptions the great majority fall in the period between 250 and 150 B. C.

[1] *Vide* Ditt. *ad loc. C. I. G. S.* p. 581, col. II.

Yet, in spite of these limitations, the evidence of the inscriptions is by no means to be neglected, especially as there are reasons for thinking that the official style may sometimes come nearer than the literary language to the living speech of the people.[1] And in the case of a dialect that has shown so great a tenacity in clinging to its own phonetic peculiarities as the Boeotian, and so independent a disposition in representing the cantonal pronunciation by phonetic spelling, it seems fair to presume that a similar spirit may have informed official syntax, so that the inscriptions, though on the whole rather late, may give us some idea of Boeotian syntax of an earlier as well as a later day.

The plan of this study is to give a complete view of the syntax of the Boeotian dialect inscriptions. Meisterhans, in dealing with the great mass of the Attic inscriptions, has, in the part devoted to syntax, noted peculiarities and special points of interest in the Attic dialect of the inscriptions, rather than attempted a systematic exposition. In treating of a more limited field and of a dialect where the number of inscriptions is comparatively small, it has seemed to me more satisfactory to present a general view of the syntax of the dialect as a whole, rather than a mere summary of peculiarities. I have, therefore, endeavored to include all constructions of any syntactical interest, and, in the case of the more important constructions, to cite all the instances of their occurrence. Where a phrase occurs constantly in a certain class of inscriptions I have thought it sufficient to give a few examples and then refer to the class.

To facilitate such reference, a classified list of the inscriptions has been prefixed. This list is intended to include all the inscriptions of the dialect given in the *Corpus*, except inscriptions containing nothing but names in the nominative (chiefly grave stele inscriptions) and some mere fragments. In the Chronological Table I have usually followed Dittenberger where he assigns dates, but I have also compared and sometimes adopted the dating of other authorities, especially Larfeld (*Dissertatio* and *Tabula*).

[1] *Cf.* Schmolling, *l. c.* Teil I, p. 1.

LIST OF THE BOEOTIAN DIALECT INSCRIPTIONS CLASSIFIED ACCORDING TO SUBJECT MATTER.

I. Proxeny Decrees.

504–526, 529, 531, 1664, 1665, 1721–1733, 2223, 2224, 2383, 2385, 2386–2388, 2407–2409, 2708, 2848, 2849, 2858, 2859–2869, 3166–3168, 3287, 4127, 4128, 4259–4261, 280, 283, 290, 352, 393.

II. Other Decrees.

1719, 1739, 2406, 3054, 3055, 3169, 207.

III. Financial Transactions.

3171, 3172, 3173.

IV. Accounts of Treasurers, *etc.*

1737, 1738, 1740, 1741, 1742, 2418, 2419, 2420, 2421, 3193.

V. On Letting of Land.

3170, (1739), *cf.* II.

VI. Manumission Documents.

1778–1781, 2228, 3080–3083, 3198–3204, 3301–3406.

VII. Military Lists.

1747–1757, 2389, 2390, 2427, 2429–2439, 2707, 2715–2721, 2781–2789, 2809–2832, 3065–3070, 3174–3176, 3178–3181, 3184, 3185, 3190, 3292, 3293, 4172.

VIII. Other Lists.

1745, 1746, 2428, 3191, 3192.

IX. Musical Contests.

2410, [3195].

X. Vase Inscriptions.

1685, 1874, 1875, 2245, 2246 (tile), 3467, 3468.

XI. Artists' Signatures.

530, 1873, 2229, 2532, 2471, 2729.

XII. Superscripture (?).

2526.

XIII. Uncertain.

3283, 4143.

XIV. Dedications.

a) honorary: 528, 552, 556, 557, 558, 1807, 1816, 1817, 1831–1833, 2465, 2466, 2471–2475, 2487, 2533, 2795, 2714 (?), 2835, 2876, 3087, 3090, 3091, 3206, 3210, 3211, 3215, 3223, 3408, 4160, 4174, 4175, 4177.

b) non-honorary: 550, 551, 554, 555, 1671, 1672–1674, 1792, 1793, 1795, 1796–1805, 1809, 1810, 1811, 1814, 1815, 2229–2232, 2384 (?), 2455–2459 a, 2463, 2464, 2467, 2468, 2723–2724 e, 2729–2735, 2875, 3086, 3088–3094, 3205, 3207–3209, 3213, 3214, 3407, 3410, 3411, 3413, 3564, 3575–4123,* 4137, 4155–4159, 4249.

XV. Termini.

546, 547, 1782, 1783, 1785, 1786, 1788, 1789, 1790, 1791, 2452, 2453, 2792, 2793, 4153, 4154, 4178.

XVI. Grave Steles.

a) simple ἐπί with dative or ἐπὶ . . . εἰμί: 586, 589–611, 1623, 1689, 1891–1894, 2738–2740, 2883, 2884, 3112, 3228, 3229, 3502–3504.

b) longer inscriptions with ἐπί and dative: 1890, 3113, 610 (?).

c) χαῖρε-inscriptions: 843, 871, 1056, 1431, 1704, 2033, 2042, 2070, 2089, 2263, 2277, 2284, 2293, 2294, 2320, 2352, 2353, 2355, 2356, 2855, 2920, 2964, 3017, 3021, 3025, 3251, 3264, 3269.

d) χρηστός-inscriptions: 775, 923, 932, 1050, 1184, 1243, 1312, 1360, 1423, 1453, 1454, 1488, 2085, 2115, 2631, 3514, 3543.

* Except a few καλός-names on vases, *etc.*

e) name with father's name in genitive: 1548, 1690, 2115 (also χρειστά), 2116, 2117, 2347, 2560, 3470, 596 (*cf.* a).

f) metrical inscriptions: 579, 1880, 2247, 2852.

g) other stele inscriptions: 685–687, 1562, 3233.

XVII. Responses of an Oracle.

4136.

CHRONOLOGICAL TABLE OF THE BOEOTIAN DIALECT INSCRIPTIONS.

	Ante a. 350 B. C.	*a.* 350–250 B. C.	*a.* 250–150 B. C.	*inc. aet.*
Tanagra	546	552	504–519 (*c.* 222–205 B. C.)	871
	547		520	923
	550		522–526	1184
	551 *saec.* VI		528–531	1423
	579, 586, 589, 590, 591, 592, 593, 594, 595, 596, 600, 601, 605 *saec.* VI *et* V		554–556	1453
			557 (*c. a.* 100 B. C.)	1454
			558	1488
			685–687	1548
			775	3514
			843	3543
			932	3547
			1050	
			1056	
			1243	
			1312	
			1360	
			1431	
	597		1562	
	598		1623	
	599			
	602			
	603			
	604			
	606			
	607			
	608			
	609			
	610			
	611			
	3502–3504			
Plataeae	1671		1664–1665	
	1685		1672–1674 (250–200 B. C.)	
	1689–1690		1704	
Thespiae	1782	1747	1719	1783
	1792	1751	1721–1733	1791
	1793	1795	1737–1738	1810
	1874	1831	1739	1816
	1875 *saec.* V	1832	1740–1742	2042
	1880 " "	1873	1745–1746	2070
	1890 *saec.* V *v.* VI		1748–1750	2115–2117

	Ante a. 350 B. C.	*a.* 350–250 B. C.	*a.* 250–150 B. C.	*inc. aet.*
Thespiae	1891–1894		1752–1753 1755 1756–1757 (200–150 B. C.) 1778–1781 1785–1786 (200–150 B. C.) 1788–1790 (200–150 B. C.) 1796–1805 (200–150 B. C.) 1807 (200–150 B. C.) 1809 (200–150 B. C.) 1811 (200–150 B. C.) 1814–1815 1817 1833 2033 2085 2089	
Thisbe	2229 *saec.* V 2230 *saec.* V *v.* VI 2245 2247		2223–2224 2228 2231–2232	2246 2263 2277 2284 2293–2294 2320 2347 2352–2353 2355–2356 3564
Chorsiae			2383 2385–2388 2389–2390 } *c. a.* 200	
Thebes	2407 (366–360 B. C.) 2408 (364–363 B. C.) 2427 (*c.* 400–350 B. C.) 2452 2455 *saec.* VI 2456 *saec.* V *v.* VI	2418 (*c. a.* 350 B C.) 2419 (*c.* 285–247 B. C.) 2428 2429–2431 (*c.* 325–275 B. C.) 2432 (*c. a.* 250 B. C.) 2453 (*c. a.* 350 B. C.)	2406 2409 2410 (200–150 B. C.) 2420 (*c.* 250–200 B. C.) 2421 (*c. a.* 250 B. C.) 2433–2437	2464

	Ante a. 350 B. C.	*a.* 350–250 B. C.	*a.* 250–150 B. C.	*inc. aet.*
Thebes	2457	2463 (*c. a.* 300–250 B. C.)	2466	2465
	2458	2467 (*c. a.* 250 B. C.)	2473–2475	2468
	2459	2471 (*paullo ante* 250 B. C.)	2487	
	2459 a	2472 (*c.* 300–250 B. C.)	2631 (?)	
	2526	2532–2533 (*c. a.* 300 B. C.)		
	2560			
	3575–4123*			
Acraephia	2729 *saec.* VI	2723 }	2707 (200–150 B. C.)	
	2730 *saec.* VI?	2724 } *c.* 312–304 B. C.	2708 (200–150 B. C.)	4153 } *c.* 350–
	2731 *saec.* VI	2724 a }	2714 (200–150 B. C.)	4154 } 200 B. C.
	2732 *saec.* V	2724 b }	2715 (200–150 B. C.)	
	2733 " "?	4155 (*c. a.* 350 B. C.)	2716–2721	
	2734 " "	4160	2724 c, d, e.	
	2735 " "		4127 } *c.* 200–	
	2738		4128 } 150 B. C.	
	2739 " "		4136–4137	
	2740		4143 (*ante a.* 171 B. C.)	
			4156–4159 (*c. a.* 230 B. C.)	
Copae		2781	2782–2785 (250–200 B. C.)	2792
			2786–2789 (200–150 B. C.)	2793
			2795 (200–150 B. C.)	
Hyettus			2809–2832 } *c.* 223–197 B. C.	
			2835 }	
Haliartus	2852 *saec.* V		2848 } *ante a.*	
			2849 } 168 B. C.	2855

* Except nos. 3578, 3583 (*c.* 230–150 B. C.), 3595, 3710, 3735, 4117.

	Ante a. 350 B. C.	*a.* 350–250 B. C.	*a.* 250–150 B. C.	*inc. aet.*
Coronea	2883 2884	2875	2858–2869 2876	2920 2964 3017 3021 3025
Lebadea	3086 3112 3113	3055 (*c. a.* 350 B. C.) 3087 (*c. a.* 250 B. C.) 3091 (*c. a.* 250 B. C.)	3054 3065, 3066 (*c. a.* 230 B. C.) 3067–3069 (*paullo ante a.* 200 B. C.) 3070 3080–3083 3088 (*c. a.* 230 B. C.) 3089–3090 3093	3092 3094
Orchomenus	3205 3228 3229 3233 *saec.* V ?	3175 (*c. a.* 290 B. C.) 3176 3191, 3192 (*c. a.* 250 B. C.) 3206 (*a.* 329 B. C.) 3208 3214	3166 (*c.* 222–205 B. C.) 3167 3168 (*c.* 230–200 B. C.) 3169 3170 3171 (*c.* 225–200 B. C.) 3172 (*c.* 222–200 B. C.) 3173 (*c.* 240–230 B. C.) 3174 (*c.* 240–230 B. C.) 3178–3181 (*c.* 222–200 B. C.) 3184–3185 3193 (*c. a.* 200 B. C.) 3198–3199 3200–3201, 3203–3204 (*c. a.* 200–150 B. C.) 3207 (*c. a.* 230 B. C.) 3209 3210 (*c. a.* 200 B. C.) 3211 (*c. a.* 200 B. C.)	3251 3264 3269 3283

	Ante a. 350 B. C.	*a.* 350–250 B. C.	*a.* 250–150 B. C.	*inc. aet.*
Orchomenus			3213 3215 3223 (*c. a.* 150 B. C.)	
Chaeronea			3287 (*c. a.* 200 B. C.) 3292–3293 3301–3406 (200–100 B. C.) 3407 (*c.* 200–150 B. C.) 3408 (*c.* 200–150 B. C.) 3410 (*c.* 200–150 B. C.) 3411 (*c.* 200–150 B. C.) 3413 (*c.* 200–150 B. C.)	
Anthedon		4178 (*c. a.* 350 B. C.)	4172 (*c.* 240–230 B. C.) 4174–4177	
Tit. Boeot. Orig. Incert.	3467 3468 4249 *saec.* V	3470 (*c. a.* 350 B. C.)		
Oropus		280 (*c.* 270–246 B. C.)	283, 290 } *c.* 250–230 B. C. 352 (221–199 B. C.) 393 4259, 4260, 4261 } *c.* 230–200 B. C.	
Aegosthena			207 (223–201 B. C.)	

TABLE OF PARALLEL REFERENCES.

I. G. S. = *Corpus inscriptionum Graecarum Graeciae septentrionalis.*
L = Larfeld: *Sylloge inscriptionum Boeoticarum.*
M = Meister: *Die böotischen Inschriften*, in Collitz's *Sammlung.*
C = Cauer: *Delectus inscriptionum Graecarum*, ed. II.
The table does not include grave stele inscriptions.

I. G. S.	L	M	C
207	Append. 1	1145	283
280			
283			
290			
352			
393			
504–509	489–494	935–940	363–365
510–512	504–506	947–949	
513–514	499–500	941–942	
515–516	487–488	943–944	
517	497	951	369
518	498	952	370
519	503	954	
520	502	953	
522–524		956 a b c	
525–526			
528–529	501	955–956	
530–531	495	945–946	
546	382	883	360
547	338	907	
550	335	869	359
551	278	692	
552	496	950	366
554	486	958	
555	484	959	367
556			
557			
558	485	957	
1664			
1665			
1670	270	860	
1671	271	861	284
1672	274	865	
1673	273	864	
1674	275	866	
1685	271 a	863	
1719			

I. G. S.	L	M	C
1721	248	809	
1722			
1723–1724			
1725	246	807	
1726	245	806	
1727	247	808	342
1728	250	812	341
1729			
1730			
1731			
1733			
1737			
1738	239 b	804	
1739	240	802	
1740	239	801	
1741			
1742	239 a	803	
1745		807 b	
1746			
1747	237	798	338
1748			
1749			
1750			
1751			
1752			
1753			
1755	244	815	
1756–1757	251–252	813–814	
1778–1779			
1780	241	811	340
1781			
1782	231	772	
1783			
1785	243	800	339
1786	242	816	
1788–1789		805 a	
1790			
1791			
1792			
1793	219	770	336
1794	193	797	
1795		807 a	
1796–1805	238	805	
1807		799 a	
1809	264	832	
1810			
1811	252 a	817	
1814			
1815			
1816	269	857	346
1817		812 a	
1831	268	855	345
1832	238 a	799	337
1833	249	810	

I. G. S.	L	M	C
1873	219 c	794	333
1874	219 g	795	
1875	219 a	793	334
1880	212	765	
1890	218	774	
2223		747 d e	
2224			
2228		747 c	
2229		744 a	
2230	191	743	
2231		747 a	
2232		747 b	
2245	191 a	745	335
2246		747 f	
2383	190 a b	737	
2385		736 a	
2386–2388	186–188	732–734	377
2384		736 a	
2389–2390	189–190	735–736	378
2406	315	712	
2407	316	719	
2408	317	720	
2409			
2410	333	717	
2418	309	705	353
2419			
2420			
2421	313 a	714	
2427	307	700	350
2428			
2429	311	706	352
2430	310	708	351
2431	312	707	
2432	313	709	
2433	332	713	
2434	318	715	
2435			
2436			
2437	327	724	
2438			
2439			
2452			
2453			
2455	286	1132	347
2456	276	665	348
2457			
2458			
2459			
2459 a			
2463			
2464			
2465	314	718	354
2466	319	716	
2467			

I. G. S.	L	M	C
2468			
2471	321	722	356
2472			
2473	320	721	
2474			
2475			
2487	322	723	
2526	279	668	
2532	326	711	
2533	325	710	
2707	185	575	
2708	185	576	
2714	184	573	
2715	184	574	
2716		571 a	
2717–2721			
2723	181	570	280
2724	182	571	281
2724 a b			
2724 c d			
2724 e			
2729			
2730			
2731			
2732			
2733	178 a	567	374
2734	178 b	568	375
2735		569	
2781	169	553	307
2782	170–171	554	
2783–2785			
2786–2789	172–175	555–558	308–311
2792			
2793		560	
2795	176	559	312
2809	156	529	
2809–2832	144–153 155–168	528–551	302–306
2835	154	527	
2848			
2849			
2858			
2859–2869			
2875		652	
2876			
3054			
3055	65	413	
3065	66 a	426	
3066	66 a	427	
3067–3069	67–68	417–420	322
3070			
3080	72 b	430	329
3081	72 a	429	328
3082			

I. G. S.	L	M	C
3083	71	425	325
3086	60	407	
3087	66	414	324
3088	72	424	
3089	69	421	
3090	70 a	423	327
3091	70	422	323
3092	92	415	
3093			
3094	93	416	
3166	14	493	297
3167	26	492	299
3168			
3169	36	495	
3170	35	491	
3171	33	489	298
3172	16	488	295
3173	20	482	
3174	21	483	
3175	13	476	292
3176			
3178	22	484	
3179	17	485	293
3180	18	486	294
3181	19	487	
3184			
3185			
3190	34	490	
3191	12	474	
3192	12	475	
3193	23	502	296
[3195	32	503	301]
3198	30	500	
3199	31	501	
3200	27	497	300
3201		499 a	
3203	29	499	
3204	28	498	
3205	5	463	289. 7
3206	11	470	291
3207	15	494	282
3208			
3209	38	505	
3210	24	477	290
3211	25	478	
3213			
3214	49 d	506	
3215	37 b	496	
3223	39	504	
3287	53 a	380	315
3292			
3293		379	
3301–3406	53 b–57	381–406 et Add.	316–320

I. G. S.	L	M	C
		384–406 o	
3407	51	376	
3408	58	375	
3410	52	377	
3411	53	378	314
3413			
3467		1133	
3468	573	1131	286
3564			
3575–4123			
4127			
4128			
4136			
4137			
4143			
4153			
4154			
4155			
4156			
4157			
4158			
4159			
4160			
4172			
4174			
4175			
4177			
4178			
4249			
4259			
4260			
4261			

§ 1. Omission of the Subject.

The subject is not omitted,[1] except the pronominal subject in short ascriptions or descriptions, as *ὅρια Κ[ω]πήων = τάδε ἐστὶν ὅρια Κωπήων* 2792. 1; *Ἀπόλλωνος Δαφναφορίω = τόδε ἄγαλμά ἐστιν Ἀπόλλωνος* 3407. So *Δαμάτρα[ς] Ταυροπόλω* 2793,[2] *Τῶ Πτωϊεῖο[ς]. Εὐϝειτίας ἀνέθεικε* 2730 (*cf. Τῶ Πτωϊεῖος ἰαρόν, sc. τόδ' ἐστίν*, 2735), *Ὅρος τᾶς γᾶς τᾶς [ἰα]ρᾶς* 1785. 1–3; *Ὅρος* 549, 1791, 2458. In a series of military lists, with the form *τυὶ ἀπεγράψαντο ἐμ πελτοφόρας* (2809–2832 and 2781–2789) one (2810) omits *τυί*.

§ 2. Omission of the Predicate.

1. Verb of Being.
   a) In Gravestone Inscriptions: *ἐπ' Ἀρισστοδίκαι, sc. εἰμί*, 3228 (*cf. ἐπὶ Προκλεῖ εἰμί* M 408, and § 10, *ἐπί* 2) a)), *Μνᾶμ' ἐπὶ Γάθωνι κἀριστοκράτει, sc. εἰμί*, 1890, *Σύρος χρειστός* 2085, *Ἀνιόχα Δαμοφάντος χρειστά* 2115, 775, 890, 923, 932, 1050, 1488, 2631, 3543.
   b) In brief Legal Phraseology, in giving
      α) Names of Sureties: *ἔγγυος Νικεία[ς . . . .* 1740. 8.
      β) Names of Witnesses: *Ϝίσ[τ]ορε[ς· Ὀ]νάσ[ιμ]ος, κτλ.* 3173. 12 *sqq.*; *Ϝίστωρ ὁ αὐτός* C 295. 68.
      So 3080 *ad fin.*; 3081 *ad fin.*; 1779. 7–10; 1780. 25 *sqq.*; C 295. 64, 68, 71–72, 74.
      γ) The Date: *χρόνος ὁ αὐτός* C 295. 72.
      δ) The Name of the Secretary: *τῶν τεθμοφυλάκων γραμματεὺς Σα . . . .* C 295. 77.
      ε) Amounts of Money: *τὰ ππάματα μούριη ὀγδοείκοντ[α] πέντε δίου ὀβολίω, κὴ τῶ τεθμίω Ϝίστωρ Ἀριστόνικος Πραξιτέλιος* C 295. 62–64, 67, 70–71, 73–74.
   c) In Military Lists: *τοὶ ἀπειλθείον[τες ἐς τῶν] ἐφείβων ἐν τάγμα· . . . .* (list of names) 1748. 3–4; 1749. 1–3; 1756. 1–4; (*cf.* 1757. 1–2; 3065–3068); *Σφοδρίαο ἄρχοντος ἀπόλυπυ·* (followed by list of recruits) 3181.

[1] In n. 4136. 2–3: *ἀνάνγειλε Λεπάδειαν τοῖ Δὶ τοῖ* Βασιλεῖι *ἀνθέμεν κὴ τοῖ Τρεφωνίοι, κτλ.* either the subject or the object of *ἀνθέμεν* must be supplied. The language of the oracular response is ambiguous. It is, however, doubtless the indefinite subject of the infinitive that is left unexpressed, *Λεπάδειαν* being the object. *Cf.* Paus. I. 34, 2: *τοῖς δὲ καὶ ἀνάκεινται πόλεις . . . . Λεβάδεια Βοιωτῶν Τροφωνίῳ.*

[2] *V.* Ditt. *ad loc.*

d) In Accounts of Offerings, *etc.*, in giving
   a) the Weight: *Αὐταρξία . . . πόρπαν χρουσίαν, ὁλκὰ δύ' ὀβολοὶ τρῖ(ς) χάλκιοι* 2420. 7–9. So *ὁλκὰ δραχμὴ πέντε ibid.* 23, *ὁλκὰ τρῖς δραχμή ibid.* 28, *ὁλκὰ χρούσιος ibid.* 18–19 and 38.

e) In general, the Copula, when it can be readily understood: *δού(λ)αν, ἢ ὄνυμα Σωσίχα* 3386. 6–8; *ἁ γᾶ ἰαρὰ Διονούσω κὴ τᾶς πόλιος* 1786. 1–4.

2. Various verbs in Legal or Conventional Expressions.
   a) Parts of *τίθειμι*: *τὸ ὁμόλογον παρ ['Θ]νάσιμον Θιογίτονος, sc. ἐτέθει*, 3173. 16–17; *ἁ συγγραφος πὰρ Ϝιφιάδαν* C 295. 122 (*cf. συγγραφον . . . θέσθη . . . πὰρ Ϝιφιάδαν* C 295. 143–146).

Here, apparently, belongs a condensed expression in the accounts of the *ταμιοφυλάκων γραμματεύς* of Thespiae, in the Nicareta inscription: *τὸ συνάλλαγμα· Νικαρέτα Θέωνος τ[ᾶ]ς πόλιος Ἐρχομενίων [κὴ] τῶ ἐγγούω Θίωνος Συννόμω, sc. παρκατέθεικε*, C 295. 65–67, *i. e.* Nicareta deposited the note (*τὸ συνάλλαγμα*) of the city of Orchomenus and its surety with the board of *ταμιοφύλακες* or Registrars of Loans. The same expression occurs *ibid.* ll. 61–62, 69–70, 72–73. *τὸ συνάλλαγμα* is expressed only in the passage cited and in l. 69 and in l. 75, where the entry is incomplete.

   b) In Superscriptions, the optative of a verb of Giving: *Θιὸς τούχαν ἀγαθάν* 3166. 1; so 3301, 3302, 3351, 3082, 3176, 3167; or of a verb of Presence: *Θεός· τῶ δ. ἀρχῶ* 3386, 3191. 1; [*θ*]*εός, τύχα* 2407, *Θιός, Τιούχα ἀγαθά* 2809, 3083, 1780, 2780, *Θιός*, at the head of a series of Lists of Recruits, 2809–2832 (in 2810, 2819, 2822, and 2824, *θιός* is omitted), also at the head of a similar series, 2781–2789 (except 2782, 2784, and 2785); 3090, 3092, 3093, [*θ*]*εοί* 1739.
   c) *ἀντίθειμι*: Forms of this verb are very frequently omitted in dedicatory inscriptions on statues, tripods, or other offerings to the gods, or in accounts of offerings. So
      a) *ἀνέθεικε*: *Ἀϝσχρώνδας Ἀϝγιτ . . . Διωνύσοε* 550, 1874, (*cf. Κορρινάδα[ς] ἀνέθεικε[ν] [τ]οῖ [ʽ]Ερμα[ῖ]* 1793, *Κίδος ἀνέθεικε τὠπόλλωνι* 2732, 2729, 2730, 2731, [. . . *τόν*]*δ' ἀνέθεικεν Ἀθάνᾳ* 2230, 1792, (*ante* 350 B. C.); 1786, 1788–1789, 3210, 3211, 3213, 3091, *cf.* 3093, App.).

Omitting *ἀνέθεικε*: *Φίλων τοῖ Κυπαρίσσοι* 3205, 3215 (*cf.* 3216), *Ἀγεισὶς Ματέρι μεγάλη* 1811, *Θοινίας Ἀμουνίαο Ἀρτάμιδι Σωτείρη*

2232, *Πάτρων Διοκλίδαο Σαράπι, Ἶσι, Ἀνούβι* 3375. 1–2 (sim. 3308, 3380. 3; 3319. 4; 3347. 2), 1832, 3223, 528, 1809, 1810, 1814, 2231, 554, 3169. 4, 3214. 2, 2734, 2456, 2458, 2465, 2467, 2468 a, 2472, 3090. In Accounts of Offerings there is some indication of the verb. In n. 3055, *ἀνέθεικε* is expressed at the beginning, and is inserted occasionally in a list consisting of nominatives of the person and accusatives of sums deposited as offerings. In n. 2420, the heading *ἐπάνθετα*, ll. 7, 17, 33, introduces a similar list of nominatives and accusatives without a verb. Some such heading is probably lost in the mutilated inscription n. 2421. *ἐπάνθετα· Αὐταρξία Δάμωνος Θεισπικὰ πόρπαν χρουσίαν, κτλ.* 2420. 7–9; *Ἰράνα σινδόνα . . . Θιοζότα σχιστὸν περιπόρφυρον* 2421. 7–8.

β) *ἀνεθέταν* or *ἀνέθεαν*. *Κρίτων καὶ Θεισόσδοτος τοῖ Δὶ τὠπωρεῖι* 2733 (6th cent.?), *Ἰαρώνυμος, Καλλὶς Κλιηνέτω μναμεῖον νικάσαντος Βασίλεια τῦς θιῦς* 552, *Ἀθανίκκει, Ἀϊμνὼ Ἀρτάμιδι Εἰλειθυίη* 555, 2420. 17–18, 2795, 2835, 2471, 2487. *Cf.* 2229 and 3211, where *ἀνεθέταν* is expressed, and 2455 and 1831, where *ἀνέθεαν* is written with two subjects.

γ) *ἀνέθεικαν* or *ἀνέθειαν*. In a series of seven dedicatory inscriptions to the Ptoian Apollo, the verb is omitted in four cases, and expressed in two; one is uncertain: *Βοιωτοὶ Ἀπόλλωνι Πτωΐοι* 2724 a. 1; 2724 b. 1; 2724 c. 2; 2724 d. 1; *Βοιωτοὶ Ἀπόλλωνι Πτωΐοι ἀνέθιαν* 2723. 1; *ἀνέθειαν* 2724. 2; *cf.* 2724 e. *Βοιωτοὶ Δὶ Ἐλευθερίοι τὸν* [*τρίποδα*] *κατὰ τὰν μαντείαν, sc. ἀνέθειαν*, 1672. 1–2; (*cf. Βοιωτοὶ τὸν τρίποδα ἀνέθεικαν τᾶς Χαρίτεσσι* 3207. 2; . . . *ἀνέθειαν ταῖ Δάματρι* 1671 (*ante a.* 350), 3087 (*ἀνέθιαν*)); *Θεισπιέες* [*Μώσης Ἑλ*]*ι*[*κ*]*ωνιάδε*[*σσι*] (on nine stones once forming a base for a group of statues of the Muses, formerly restored: [*τ*]*άδε Θεισπιέες* [*ἀνέθιαν Ἀπόλλ*]*ωνι*) 1796–1805 (*cf.* 1788–1789); *Καλλινίκα, Κριτόλαος, Ἀριστίων, Καλλίς, Καλλιπίδας Ἀρτάμιδι Εἰλειθίη* 3410 (sim. 3411, 1815).

δ) *ἀντίθειτι*. *Εὐανδρίδας Πασικρίτα Δωπύραν Ἀρτάμιδι Εἰλειθείη ἰαρὰν εἶμεν, sc. ἀντίθειτι*, 2228. 2–4 (Thisbe). This is the only instance that I have found among the numerous Manumission inscriptions (3301–3406, 3198–3203, *etc.*) in which the verb, *ἀντίθειτι*, is omitted.

The present tense is less readily supplied than the aorist. *Cf.* § 12. 2.

d) In Military Lists: ἐστροτευάθη. *τυὶ πρᾶτον· Ἀντιγ . . . . χτλ.* 3184. 6 (*cf.* 3179, 3180). ἀπεγράψανθο. In a series (2809–2832) of Lists of Recruits with the form *τυὶ ἀπεγράψανθο ἐν πελτοφόρας*, one (2810) omits *τυί*, another (2819) omits *ἐν πελτοφόρας*, and a third (2825) omits the whole expression and consists of a simple list of names following the name of the secretary. *Cf.* 3293. So . . . *δαο ἄ[ρχ]ο[ντ]ος τυὶ ἐσς ἐφήβων, sc. ἀπεγράψανθο*, 2721 (*cf.* the full formula in 2715–2720 and 2781–2789).

e) In Comparative Sentences: *ὑπαρχέμεν αὐτοῖς καθάπερ κὴ τοῖς πολίτης, sc. ὑπάρχι*, C 283. 13. So in Proxeny Decrees: *τἄλλα πάντα καθάπερ τοῖς ἄλλοις προξένοις κὴ εὐεργέτης, sc. γέγραπτη*, 504. 4–5 (*cf.* 3166. 9–10 and 529. 5 where *γέγραπτη* is expressed; in all other Proxeny Decrees the verb is omitted). Similarly, *κὴ τὰ ἄλλα ὁπόττα* [*κ*]*ὴ τῦς ἄλλυς* 3167. 14–15; *ὅσα κὴ τῦς ἄλλυς* 2708. 6 (Dittenberger's reading).

f) Some verb of Payment or the like, in a list of money transactions: *Ἀμινοκλίη Ἀριστίωνος Fίκατι δίυυ, πέτταρες ὀβολοί, ἑπτὰ χάλκι[οι· θ]ιουτίμυ Θιογίτονος ὀχτό, πέτταρας ὀβολώς, ἕνδεκα χαλκίως·* C 296. 1 *sqq.*

g) Some verb of Hiring, in three lists (1740–1742) of persons hiring Sacred Land: *τὰν ἄμπελον Ῥεγκίας Φιλογίτωνος* ΔΔϟ 1740. 5.

h) *ἐνίκασε: . . . . . ς Πουθιῆος τὸ* [*δεύτερον*] *π*[*αῖδας*] *Πούθια παγκ*[*ράτιον*] 2533.

i) Any Predicate, if placed shortly (1) before: *Ἀνακτοριεῖες τριάκοντα μνᾶς· sc. συνεβάλονθο*, 2418. 7, in a list of Contributors to the expenses of the Sacred War (*cf.*, at the head of the inscription, [*Τοὶ χρεί*]*ματα συνεβ*[*άλονθο*; so in the same inscription the predicate is omitted ll. 9–11, 16–17, and 14–15 (sing.); but ll. 20–21: *Βυσζάντιοι* [*συνεβάλ*]*ονθο ἄλλως, κτλ.*) or (2) after: *Ἀλυζῆοι* [. . . . . *π*]*ρισγεῖες Χάροφ Δάδωνος, Ἀριστο . . . . . Ἀνακτοριεῖες τριάκοντα μνᾶς· πρι*[*σγεῖες . . .*] *Φόρμω, Ἄρκος Τειρεῖος* 2418. 5–8 (*cf.* εἶ[*νιξαν*] *πρισγεῖες* l. 17–18, *σύνεδροι εἶνιξαν* l. 24).

3. Omission of the Participial Predicate.

[*Τὸν δεῖνα ὁ δεῖνα . . .*]*ίω τὸν ἀδελφὸν* [*κὴ Ἀμ*]*μόα τὸν ουἱόν·*

Βασίλεια, i. e. νικάσαντα Βασίλεια, 2487 (*cf.* *Ἰαρώνυμος, Καλλὶς Κλιηνέτω μναμεῖον νικάσαντος Βασίλεια τῦς θιῦς* 552, and § 2. 2. h). *Cf.* *Ξενοκρίτω Ἀλαλκομενίω, etc.* in the Nicareta inscr., *i. e.* *Ξενοκρίτω ἄρχοντος.* *V.* § 9. 23, a) *ad fin.*

§ 3. Omission of the Object.

1. In dedicatory inscriptions on bases of statues, or other offerings to the Gods, the object of the verb is regularly omitted, being indicated by the offering itself: *Σαυμείλα Πούθωνος Δαμάτερι Κρισήῃ ἐπιδάμυ ἀνέθεικε* 3213. 1-2; 3210, 3211, 1671, 1792, 1793, 2229, 2723. . . . *ρων ἀνέθεικε τοῖ Ἀπόλ(λ)ωνι τοῖ Πτωϊεῖι. . . . οτος ἐποίϜεισε* 2729, 2730, 2732. So, too, when the verb is omitted: *Θυνοκλίδας Διονουσίω Δὶ Μιλίχυ κὴ Μιλίχῃ* 1814. So, also, in artists' signatures: *Κάνθαρος ἐπόεισεν* 2471. When expressed, the object is either the accusative of the pronoun of the first person: *Τιμασίφιλός μ' ἀνέθεικε τὼπό[λ]λωνι τοῖ Πτωϊεῖι* 2731, or the accusative of the name of the offering: *Βοιωτοὶ τὸν τρίποδα ἀνέθεικαν τῆς Χαρίτεσσι* 3207. So 1672. 1; 2724. 2.

2. When the statue dedicated is one of an individual, the object must, of course, be expressed: *Λουσὶς Πεδαγενεία τὸν ἀδελ[φὸν] Ἱππόχριτον τοῖς θεοῖ[ς]* 1832, 1831, 528, 3223, 2795, 2835, 2471, 2472, 2473.

In n. 552: *Ἰαρώνυμος, Καλλὶς Κλιηνέτω μναμεῖον νικάσαντος Βασίλεια τῦς θιῦς*, the accusative *μναμεῖον* is probably to be regarded as an appositive to the implied object, rather than as itself the object (*cf.* the inscription: *Μνᾶμ' ἐπ' Ὀλιγε[ί]δαι μ' ὁ πατὴρ [ἐ]πέθηκε θανό[ν]τι* 1880, on a grave stele. In another stele inscription: *Ἀμφάλκεις [ἔ]στασ' ἐπὶ Κιτύλοι ἠδ' ἐπὶ Δέρμυι* 579, the object is probably omitted). So in *[Ἀρι]στόκλα[ρος] Φίλωνος Ἑρμῆ εὐχάν* App. 3093, *εὐχάν* is appositive to the omitted object.

3. Any object of a verb may be omitted when it can be readily supplied from the context: *σύνεδροι εἶνιξαν (sc. τὸ χρυσίον) Σῶσις Καρατίχου, [Π]αρμενίσκος Πυράμου* 2418. 24-25 (*cf.* *σύνεδροι Βυζαντίων [εἶνιξαν] τὸ χρυσίον Κερκῖνος Εἰροτίμω, Ἀγ . . . ibid.* ll. 11-13, *cf.* 17-19 and 5-8). *τὸμ προτηνὶ ἐμβάντα, sc. τὰγ γᾶν*, 1739. 14 (*cf.* *ὁ ἐμβὰ[ς τ]ὰγ γᾶν ibid.* l. 5).

§ 4. Omission of Other Parts of the Sentence.

1. Other parts of the sentence may be omitted when they can be readily supplied from the context or from a familiar formula.

a) Prepositional Phrases.
[Ξε]νοκρίτω ἄρχο[ντος] [ἀ]πειλθείοντες ἐς [ἐφ]εί[β]ων· (*sc.* ἐν τάγμα)· Ἀντίγων ..... 1749. 1–3 (*cf.* τοὶ ἀπειλθείον[τες ἐς τῶν] ἐφείβων ἐν τάγμα· 1748. 3–4 and 1756. 1–4; 1757. 1–2); τυὶ ἀπεγράψανθο, *sc.* ἐν πελτοφόρας, 2819. 4 (*cf.* the complete formula τυὶ ἀπεγράψανθο ἐν πελτοφόρας 2809. 5–6, and in other inscriptions of the series 2809–2832 and 2781–2789); .... δαο ἄ[ρχ]ο[ντ]ος τυὶ ἐσς ἐφήβων, *sc.* ἐν πελτοφόρας, 2721 (*cf.* 2715–2720). *Cf.* 520, where an appositive is apparently omitted, and 1740–1742.

b) Conditional Relative Clause.
παραμείναντας ἀσαυτῦ ἃς κα ζώει ἀνεγκλείτως κὴ τῦς γονέϋς αὐτῶ, *sc.* ἃς κα ζώωσι, 3348. 4–5.

§ 5. Peculiarities of Concord.

A. Of the Subject and Predicate in Number.

1. The predicate (both verbal and adjectival) is often in the singular, when preceding, even if the subject is plural or if there are several subjects: κούριος ἔστω ὁ ἰαρεὺς κὴ τὺ ἰαράρχη κὴ τὺ σούνεδρυ συλῶντες κὴ δαμιώοντες 3200. 12–14. This construction with either two or three sets of subjects is regular in the Manumission inscriptions of Orchomenus, 3198–3203. ἀπ[ο]καρυξάτω ... Ἐπίτιμος κὴ Σάμιχος κὴ Καλλικράτης 1780. 19–22. *Cf.* κὴ σούνδικος Ξενοκλίδα[ς] Μνασι[ξέ]νω, Φήδιμος Φιλομεί[λ]ω, Ἀγεισίλαος Φιλίππω, κτλ. 3173. 9 *sqq.* So in the Genitive Absolute: μαντευομένω Ὀνυμάστω ... θεισπιεῖος, Πάτρωνος ... Ἐρχομενίω 2724 a *ad fin.*; παρι[ό]ντος αὐτῆ φίλων Κάλλωνος Τιμιάδαο, Δαμαγείτω Καφισοδώρω 3329. 3–5 (*cf.* 3202. 2 *sqq.*).

2. A neuter plural subject, denoting persons, may take a plural verb: τὰ δὲ γεννηθέντα ἐξ αὐτῶν ... ἔσστωσαν δοῦλα 3322. 11–13; but πα[ραχατα]τίθεται οὗτα τὰ σώ[μ]α[τα] 1780. 10–11.

3. With two subjects, the verb is sometimes dual, sometimes plural:

a) dual: Ὑπατόδωρος, Ἀρισστο[γίτων] ἐποεισάταν Θειβαίω M 1130 (400–350 B. C.), [Ἀρι]στόγ[ιτ]ος καὶ Κο[μ]αιθ[ὼ] [τοῖς] θεοῖς ἀνεθέταν 2229 (*c.* 400 B. C.), Καφισόδωρος Μαντιξένιος κὴ Κρίτις Κόραν Ὀφελειμίδα Ἀπόλλωνι Ἰτωΐοι ἀνεθέταν *Bull. de Corr. Hell.* 14. p. 6 (*ante a.* 250 B. C.).

b) plural: Ἰτωΐων, Μάστος τοῖ Ἰσμεινίοι ἀνέθεαν 2455 (6th cent. ?), Ἀρχίας Θρασυμάχιος, Ϝαναξαρέτα Χαρμίδαο Θρασύμαχον Χαρμίδαο τοῖς θεοῖς ἀνέθεαν 1831 (*c.* 350 B. C.).

In one instance, the verb is dual and the modifiers plural: *Αλεύας Νίκωνος, Καφισόδωρος Ἀγλαοφαΐδαο ἄνδρεσσι χοραγίοντες νικάσαντες Διωνύσοι ἀνεθέταν* 3211. 2 (*c.* 200 B. C.).

These, and the instance cited § 5 D a), are the only occurrences of the dual number in either verbs or nouns, except the following: [. . . . *το*]*ῖν Διοσκόροιν ἀ*[*νέθεικεν*] 1792 (*ante a.* 350 B. C.), . . . *ας κὴ Εὐκ . . . . . ον Διοσκόροι*[*ν*] 2875 (350–250 B. C.). In a later epoch we find *Διοσκόροις* 554 (250–150 B. C.).

4. In the formula of the Proxeny Decree, as *πρόξενον εἶμεν . . . Κτήσωνα . . .*, *αὐτὸν κὴ ἐσγόνως, κὴ εἶμεν αὐτοῖς γᾶς κὴ Fυκίας ἔππασιν, κτλ.* 504. 2–4, the pronoun *αὐτοῖς* is made to agree in number with the plural appositive to the subject, *αὐτὸν κὴ ἐσγόνως*, rather than with the subject itself. This construction is regular in the Proxeny Decrees (504–529 *etc.*), but occasionally the singular is found, in strict reference to the subject: *πρόξενον εἶμεν . . . Ἀντίγονον . . .*, *αὐτὸν κὴ ἐσγόνως, κὴ εἶ*[*μεν*] *αὐτοῖ γᾶς κὴ Fυκίας ἔππασιν, κτλ.* 506. 5. So the sing. 1721. 6–7; 1725. 4; 1726. 5; 280. 4–5; 393. 7; 4260. 6.

B. Of the Predicate Adjective and Predicate Participle in Gender.

1. A predicate adjective or participle in the plural is masculine, when the substantives to which it refers are of two genders, masculine and feminine, or feminine and neuter denoting a masculine person: *Ἐπίτιμος κὴ* [*Εὐ*]*φροσόνα . . . ἀν*[*τ*]*ίθεντι . . . τὰν ἀντάρωσιν ποϊόμενει* 3315. 2–5. So 3317. 1–4; 3321. 1–4; 3325. 1–5; 3328. 3–10; 3352. 2–7; 3358. 2–3. *Πουθίνας* [. . . *ἀν*]*τίθειτι τὰν Fιδίαν θεράπην*[*αν . . .] κὴ τὸ* [*παιδά*]*ριον τὸ ἐξ αὐτᾶς . . .* [. *ἰαρ*]*ὼς τεῖ Σαράπει* 3313. 2–5 (*cf. ἀνατίθησι τὰς ἰδίας δούλας Καλλίδα καὶ Πῦθὶν καὶ τὸ . . .παιδάριον, ᾧ ὄνομα Νίκων, ἱεροὺς τῷ Σεράπιδι* 3322. 5–7).

2. A predicate adjective or participle is neuter, when its substantive is neuter denoting a feminine person: *ἀνατιθέασιν τὸ δουλικὸν αὐτῶν κοράσιον Σωσίχαν ἱερὸν τῷ Σεράπι, παραμῖναν, κτλ.* 3325. 3–4 (*cf. ἀναίεροῖ τὸ . . . κοράσιον, ᾗ ὄνομα Νικώ, ἱερὸν τῷ Σεράπι* 3331. 5–8).

3. In the Manumission inscriptions, a masculine noun with its predicate complements is regularly used to include masculine and feminine persons: *Μηλὶς . . . ἀνατίθητι τὼς Fιδίως δούλως Σώτιμον κὴ Σωτη*[*ρί*]*χαν ἰαρὼς τεῖ Σεράπι παραμείναντας, κτλ.* 3314. 2–3. So 3365. 2; 3201. 5–6.

C. Of Case.

In n. 3349, *Εὔδαμος . . . ἀντίθειτι τὸν Ϝίδιον δοῦλον Μελίτωνα ἰαρὸν τεῖ Σαράπι . . . μὲι ποθείκοντι μειθενὶ μειθέν*, the predicate participle *ποθείκοντι* is apparently attracted into the case of the pronoun *μειθενί*, from the accusative, in agreement with its substantive *δοῦλον*, into the dative case.

D. Of Attributive and Substantive.

a) in Number.

With *δίου* or *διού* (*δύο*), the dual number is found once: *δίου ὀβολίω* C 295. 63; several times the plural: *διοὺ ὀβολοί* M 502. 4, 5, and 8; *ὁλκὰ δύ' ὀβολοὶ, τρῖ(ς) χάλκιοι* 2420. 6–9 (*c.* 200 B. C.); *ἐγγύων ἐναντί]ον δυοῖν* 1739. 6–7, is doubtful.

b) in Gender.

An attributive adjective is neuter, when it belongs to substantives of different genders denoting things: *Ὠκυθόα ἀστραγάλως πέτταρας, στρόβιλον, μάστιγα, δαΐδα, ἀργούρια, sc. ἀνέθεικε*, 2420. 21–23 (*cf. . . . μανος κὴ Μένανδρος χειριπέδας κὴ πεδίσκας [ἀρ]γουρίας ibid.* 26–28). An apparent violation of Concord or variation of Gender in n. 2421, *Ἰράνα σινδόνα παρραπτὼς πορ[φύρας ἔχωσαν], πουρείνια ὀκτό, sc. ἀνέθεικε*, l. 7–8 (*cf. ibid. infra, Τελεσίππα Ἀριστοδά[μω σινδόνα παρραπ]τὼς πορφύρας ἔχοντα* l. 9–10), seems to arise from an erroneous supplement.

E. Of the Relative.

In the sentence, *Νικόδαμος τρεπεδ[δ]ίτας (sc. ἀνέθεικε) τὰν παρκαταθείκαν ἃν ἔλαβεν πὰρ Πουθίωνος Πουθιήω, ὃ ἔπραξε Δάμων, δραχμὰς Ϝίκατι πέτταρας, κτλ.* 2420. 33–37, the antecedent of the relative pronoun *ὅ* is, of course, not *παρκαταθείκαν*, but the general idea of a sum of money, implied in the context. The relative clause thus defines *παρκαταθείκαν*, "Nicodemus, a banker, contributed the deposit which he had received from Pythion, consisting of the sum which Damon collected, twenty-four drachmas, *etc.*" There is, therefore, no violation of Concord.

§ 6. Adjectives and Adverbs.

1. Agreement of Adjectives. Adjectives follow the usual rules of agreement. On peculiarities of agreement, *v.* § 5.

2. Comparison. The inscriptions offer little material for study of the syntax of comparison. The comparative degree is followed by the genitive in C 298. 47–48: *πλίονα τῶν γεγραμμένων*. Other comparatives that occur are *μῖον* (=*μεῖον*) in 1739. 14: *κὴ ὅσοι*]

κα [μ]ῖον εὕρει, and the comparative forms cited in § 7. 10. g) and § 6. 5. b).

3. Patronymic Adjectives. In inscriptions of the period before *c.* 250 B. C., patronymic adjectives are regularly used instead of the father's name in the genitive case (except with names in *-δας*, which do not form patronymic adjectives): *ἱππαρχίοντος Δεξίππω Σαυκρατείω, Φιλαρχιόντων Μύτωνος Θρασωνίω, Ἐπιτίμω Σαυκρατείω* 3087. 3–4; *Λουσὶς Πεδαγενεία* 1832. So 537, 538, *et passim.*

About the middle of the third century B. C., the genitive of the father's name begins to be used side by side with the patronymic adjective, and soon afterward the use of the genitive prevails to the exclusion of the patronymic adjective.[1] This gradual change is well illustrated in the series of inscriptions nos. 2429–2437.

4. Adjectives Used Substantively.

Adjectives are freely used as substantives, either with or without the article. So

a) Masculine or feminine adjectives as personal substantives: *τᾶς θρεπτᾶς* 3301. 2.

b) With ellipsis of a masculine substantive:

χιτών. Θιοζότα σχιστὸν (*sc.* *χιτῶνα*) *περιπόρφυρον*, [. . . *ἔχον*]*τα ἐξ.* 2421. 8–9.

μείν (*μήν*). Ellipsis of *μείν* is common: *Ἀλαλκο*[*μ*]*ενίω πετρ*[*άδι ἀ*]*πιόντος* 504. 1; 508. 5–6; *Ὁμολῴω τρισκηδεκάτη* 510. 1; 522. 3–4; *Θιουίω* C 295. 65 (*cf.* C 298. 1–2). *Cf.* *μεινὸς Δαματρίω νιομεινίη* 505. 1; 523. 1; 524. 1; *μεινὸς Ἱπποδρομίω προτριακάδι* 531. 1; *μεινὸς Ἀλαλκομενίω πετράδι ἀπιόντος* 506. 1. After the preposition *ἐν*, however, *μείν* is never omitted: *ἐν τοῖ Δαματρίοι μεινί* 1739. 6; *ἐν το*]*ῖ Προστατειρίοι μεινί* 2406. 13.

?χάλκιος, a copper coin ($\frac{1}{12}$ of an obol): *πέτταρας ὀβολώς, ἕνδεκα χαλκίως* C 296. 2 *et saepe ibid.*; 2420. 37; also a weight: *ὁλκὰ δύ' ὀβολοὶ τρῖ*(*ς*) *χάλκιοι* 2420. 9.

στατείρ (*?*). *χρούσιος ἐνκονιστάς, ὁλκὰ χρούσιος* (*sc.* *στατείρ*) 2420. 38.

? ἀμφίθιουρος. τό τε πρόθιουρον ἐπεσκεύαξε καὶ τὸν ἀμφίθιουρον (*sc.* *οἶκον?*) *ἀνέθεικε* 2876.

[1] In certain inscriptions (*e. g.* n. 2782), where the use of the genitive is fully established in the body of the document, the patronymic adjective remains in the genitives absolute of the heading. This was probably due to a desire to avoid an accumulation of nouns in the genitive (*v.* Dittenberger's notes on n. 2715 and n. 2782).

ἱππεῖς. τῶν ταραντίνων (*sc.* ἱππέων) ἀναγεόμεν(ος) 2466. 6–7.

c) With ellipsis of a feminine substantive:
θεά. Διὶ Μιλίχυ κὴ Μιλίχη (*sc.* Ἀρτάμιδι?) 1814.
ἁμέρα, regularly omitted (*v. supra* 4. b)), expressed in μεινὸς Ἀλαλκομενίω δευτέρω ἁμέρη ἐνακηδεκάτη C 295. 171–172.
μερίς. δεκάταν δὲ οἴσονθι 1739. 15; ἀπὸ δεκά[τας] 2456.
?πετράμεινος, a period of four months: τὸν ταμίαν τὸν προάρχοντα τὰν τρίταν πετράμεινον C 295. 14 and 52.
?παρραπτός, a fringe or border of a garment: Ἰράνα σινδόνα παρραπτὼς πορ[φύρας ἔχωσαν] 2421. 7–8 (*cf.* παρρα-π]τὼς πορφύρας *ibid.* ll. 9–10). So the feminine adjective κυνῆ (κοινῆ) is used adverbially in the dative: ἀγιρέμεν . . . τὰ ἰαρὰ χρείματα κυνῆ 4136. 4–5; ξυνῆ (= κοινῆ) . . . ἀνέθηκαν 4249.

d) Neuter adjectives in various relations:
Most common is τὸ κοινὸν Βοιωτῶν, the Boeotian Confederacy: εὐεργέταν τῶ κοινῶ Βοιωτῶν 280. 4; *ibid* l. 2; 283. 2; 352. 3; 393. 5; and in other Proxeny Decrees.
Then, τὸ ὁμόλογον, the thing agreed to, the contract: κὰτ τὸ ὁμόλογον C 295. 26, 168–169.
τὸ ἀντίγραφον, the copy: τὸ ἀντίγραφον τῶ ὁμολόγω *ibid.* l. 36.
τὸ κατάλυπον, the remainder: ταμίας ἀπέδωκε . . . τὸ κατάλυπον C 298. 15–17.
ἀγαθόν, a benefit: τὼς . . . .] ἀγαθόν [τι ποιέο]ντας αὐτά[ν 2383. 18.
μέττον, the middle: Σκόπας ἴασπιν ἔχωσαν χρουσίδιον διὰ μέττω 2420. 19–20.
ἐπάνθετα, additional offerings: γραμματίδδοντος Καφισοδώρω Ἀκαστίδαο, ἐπάνθετα· Αὐταρξία . . . πόρπαν χρουσίαν, κτλ. 2420. 6–9; so *ibid.* l. 17 and l. 33.
Βασίλεια, the festival in honor of Zeus Basileus, 552, 2487.

e) With ellipsis of a neuter substantive:
ἱμάτιον. Ἐρετριεῖς . . . . . Κῶον (*sc.* ἱμάτιον) ἐπάρ[γυρον] 2419. 5–7 of Col. II; Ταραντῖνον πα[ρπόρφυρον 2421. 4; Ταραντῖνα *ibid.* l. 3.

5. The principal adverbs in use are as follows:

a) Adverbs of Manner.

οὕτω. *οὕτω ἀπέδομεν* 1737. 14 (*cf.* l. 11 and l. 17).

εὐνόως. *παρα[μει]νάντεσι εὐνόως* 1780. 7–8.

ἀνεγκλείτως. *παραμείναντας αὐτῆ [ἀ]νεγκλείτως* 3314. 3, and usually in the Manumission Documents of Chaeronea, 3301–3406.

εὖ. *τὺ δ' εὖ πρᾶσ[σ'* . . . 2852.

b) Adverbs of Time.

πρότερον. *τὰ γε]γραμμένα πρότερ[ον* 2410. 10.

προτηνί. *τὸμ προτηνὶ ἐμβάντα* 1739. 14.[1]

πρᾶτον. *τοὶ πρᾶτον ἐστροτεύαθη* C 292. 6; C 293. 6; C 294. 13.

ἀΐ. *χρείσιμός ἐστι τοῖς ἀὶ δειμένοις* 2858. 3–4.

ἔτι. *ἢ δέ κα ἔτι δώει Ἀθανοδώρα* 3083. 14; *ἔτι ζώσας Παρθένας* 3377. 12.

ἔπιτα. *ἔπιτα ἰ[α]ρὸς ἔστω* 3083. 19–20; 3082. 5.

παραχρεῖμα. *κατέβαλε* . . . . *δραχμὰς Ϝίκατι παραχρεῖμα* 3303. 5–6.

c) Adverbs of Degree.

ἔτι. *ἐπιδεὶ Ϝ[π]πων* . . . . *κατέστασε* . . . . *ἔτι δ[ὲ] κὴ* . . . . *εὐχ[ρ]εισπίω[ν] διατελ[ῖ]* 2383. 2–16.

d) Adverbs of Inference.

νυ. *τὴ σύπεραμερίη ἄκουρύ νυ ἔνθω* C 295. 165.

ὧν. *ὅπωτ ὧν φανερὸν ἴει*, ... *δεδόχθη* C 283. 8–11; *ὅπως ὧν κὴ ἁ πόλις φήνε[ιτη] εὐχάρι[στο]ς ἐῶσα* 2383. 16–17.

§ 7. The Article.

1. With Names of Divinities.

With names of divinities the article is freely used and as freely omitted.[2] No distinction of meaning is observable. In the earlier inscriptions (6th to 3rd cent.) the use of the article slightly predominates. The presence or absence of epithets has no effect on the employment of the article.

a) With the article: *Κρίτων καὶ Θειόσδοτος τοῖ Δὶ τὠπωρεῖι* 2733 (6th or 5th cent.), . . . *ρων ἀνέθεικε τοῖ Ἀπόλ(λ)ωνι τοῖ Ἱτωϊεῖι* 2729 (6th cent. or earlier), so 2730, 2731, 2732, (of about the same date), 2735 (5th cent.), . . . *ἀνέθειαν*

[1] *Cf.* Eur. *Rhesus*, 512 *sqq.* and schol., and n. 2406, l. 6.

[2] *Cf.* Meisterhans, § 86. 2 and 3.

ταξ Δάματρι 1671 (*ante a.* 350), *Κορρινάδα*[*ς*] *ἀνέθεικε*[*ν*][*τ*]*οῖ* [*Ἐ*]*ρμα*[*ῖ*] 1793 (5th cent.), *Πτωΐων, Μάστος τοῖ Ἰσμεινίοι ἀνέθεαν* 2455 (6th cent. or earlier), *Δαιτώνδα*[*ς*] *ἀνέθεικε τοῖ Καβίροι* 2457 (5th cent.), *Ἀνθέμα τοῖ πάϊ*[*δι*] *τῶ Καβίρ*[*ω*] 2458 (5th cent.), 3985, *Ἰαρὸς τῶ Καβίρω* 3585 (5th or 6th cent.), *Ἰαρὸς τῶ Καβί*[*ρω*] 3942 (6th cent.), so 3943, 3944, *Τῶ Καβίρω* 3756, 3859, 3898, 3900, 3909, 3919, 3926, 3928, 3929, (*ante a.* 350), *τοῖ Καβίροι* 3578 (*inc. aet.*), 3600, 3655, 3661, 3665, 3676, 3685, 3708, 3709, 3711 (right to left), 3717 (boustrophedon), 3722, 3736, 3682, (all *ante a.* 350), *τοῖ πάϊδι* 3579, 3626, 3628, 3634, 3643, 3736, (all *ante a.* 350), *τῆ Ἀρτάμ*[*ι*]*δι τῆ Εἰλιθίη* 3386. 9–10; so 3385. 2; 3391. 4–5 (230–150 B. C.); *τῦ Δὶ τεῖ Βασιλεῖ κὴ τεῖ Τρεφωνίει* 3054. 15; so 3081, 3083, 3080. 2 (2d cent.); 4136. 2–3 (*c.* 230–150 B. C.); *τοῖ* [*Δὶ*] *τοῖ Βασιλε*[*ῖι*] *κ*[*ὴ τῆ*] *πόλι* 3091. 4–7; *τῶ Διὸς τῶ Βασιλεῖος* 4136. 6–7; *τῶ Ἀσκλαπιῶ κὴ τῶ Ἀπόλλωνος* 1779 (*c.* 230 B. C.); 1672. 2; 1674. 2; *τοῖ Ἀπόλλωνι* 2724. 2 (*c.* 300 B. C.); *κατ τὰν μαντείαν Ἀπόλ*(*λ*)*ωνος τῶ Πτωΐω* 2724 c (*c.* 250 B. C.); *τῶ Ἀπόλω*[*ν*]*ο*[*ς τ*]*ῶ Πτωΐω* 4153. 2–3 (*c.* 350–200 B. C.); *τοῖ Ἀπόλλωνι τοῖ Πτωΐυ* 4136. 3; *τῆς Μ*[*ώσ*]*ης* 1790. 3–4; *τᾶμ Μωσά*[*ων τῶ*]*ν Εἰσιοδείων* 1785. 4–6; *τῆς Μώσης τῆς Ἑλικωνιάδεσσι* 1788, 1789, *τοῖς θεοῖς* 2472, 2473 (early 3d cent.), 2471 (*c. a.* 250), 4177 (*c.* 230–150 B. C.).

b) Article omitted: *Δὶ Ὁμολωΐοι Ἀγειμώνδας ἀπὸ δεκά*[*τας*] 2456 (*ante a.* 350 B. C.), *Δὶ Σωτῆρι* 3206. 3 (329 B. C.), *To*[*ῖ*] *συν*[*θύ*]*τη Ἀθάνη α . . . . ἀνέθεαν* 2463 (*c.* 300 B. C.), *Εἴρωι Πτωϊ*[*εῖ*]*ι* 2734 (5th cent.), *Ἰαρὸς Καβίρω* 3586 (right to left), 3945, 3946, *Καβίρω ἰαρό*[*ς*] 3753 (5th cent.), 3587, 3588, 3805, (*ante a.* 350), *Ἀργεία Καβίροι* 3611, so *Καβίροι* 3577, 3580, 3581, 3582, 3601, 3602, 3603, 3611, 3654, 3659, 3668 (5th cent.), 3675, 3738 (boustrophedon), *etc.* (all *ante a.* 350), *Καβίρω* 3589, 3590, 3591, 3592, 3593 *et multa alia*, (*ante a.* 350), *Κάβιρος* 3599 (*ante a.* 350) black-figured vase, *Πάϊδι Κ*[*αβίρω*] 3986, *Βοιωτοὶ Ἀπόλλωνι Πτωΐοι ἀνέθιαν* 2723. 1; so 2724 a. 1; 2724 b. 1; 2724 c. 2; 2724 d. 1; 4155. 2; 4156. 2; 4160. 3; [*Βοιω*]*τοὶ Πτωΐοι Ἀ*[*πόλλωνι* or [*Βοιωτοὶ τοῖ Ἀπόλλωνι*] *τοῖ Πτωΐοι ἀ*[*νέθειαν* 2724 e (300–250 B. C.), *Ἀκρηφιεῖες Ἀπόλλωνι Πτωϊΐοι τὸν τρίποδα κατ τὰν μαντειίαν τῶ Ἀπόλλωνος τῶ Πτωϊίω* 4157. 1–3;[1] *Θυνοκλίδας*

[1] *Cf.* § 7. 8.

Διονουσίω Διὶ Μιλίχυ κὴ Μιλίχη 1814 (230–150 B. C.), *Διὶ Ἐλευθερίοι* 1672. 1 (*c. a.* 200); *Διὶ Τρεφωνίοι* 3090. 2; *Τρεφωνίοι* 3087. 1 (*c. a.* 250); *θεοχκὼ Ἑρμαΐω ἰάρει*[*α*] *Ποτειδάονι Ἐμπυλήω*[*ι*] 2465, *ά γᾶ ἰαρὰ Διονούσω κὴ τᾶς πόλιος θεισπείων* 1786 (230–150 B. C.), *Μίτα Ἀρτάμιδι Εἰλειθυίη* 3214, 555, 2228. 3–4, 4175, 4174, *Ἀρτάμιδι* 1809, *Ἀρτάμιδι Σωτείρη* 2232, *Δάματρι θεσμοφόρυ* 2876. 2–3; *Δειξίας Ἀσκλα*[*πιῦ κὴ*] *Οὐγίη* 2231, *Διοσκόροις* 554, (all *c.* 250–150 B. C.), *Ἀγεισὶς Ματέρι μεγάλη* 1811 (230–150 B. C.), *Ἀγαθοῖ δήμου*[*ι*] 1815 (*c. a.* 230 ?), *Καβίροι κὴ πάϊδι* 2467 (*c. a.* 250), 3583 (230–150 B. C.), 3584 (*ante a.* 350), *Διογίτα πάϊδι Καβίρω* 3620, 3621 a, 3622, so *πάϊδι* 3635, 3639, 3644, 3649, 3734. *Θεοί* or *θιός*, at the head of Decrees and other Public Documents, or *Θιός, Τιούχα Ἀγαθά*, 1739. 1; 2809–2832.

2. With Names of States.

With names of states the article is almost invariably not used: *ά πόλις Ἀθανήων* 1738. 4; *ὑπὲρ τῶ δάμω Ἀθανήων* 1737. 3–4; [*Ἁ*] *πόλις Ὀρχομενίων* 3223, *κατὰ τὸν νόμον Χαιρωνέων* 3376. 7–8; *εὐεργέταν τᾶς πόλιος Ταναγρήων* 504. 2–3; 505. 3–4; 506. 3; 509. 2, *et al.*; *τᾶς πόλιος Ἀριαρτίων* 2848. 5; *θεισπιέες* 1796–1805, *σύνεδροι Βυζαντίων* 2418. 11; *πρισγεῖες Ἀλυζαίων ibid.* l. 18; *τοῖ κοινοῖ Βοιωτῶν* 280. 2; *εὐεργέταν τῶ κοινῶ Βοιωτῶν* 2858. 5; 2861. 4; 2864. 2; 393. 5; 352. 3, *etc.*; only once, *τῶ κοινῶ*] *τῶν Βοιωτῶν* 352. 7–8. In the very fragmentary n. 4143, Ditt. reads *τοὶ Ἀριάρτιοι* l. 7. So *τοὶ Σιφεῖ*-[*ε*]*ς* C 283. 5.

With *δᾶμος* and *πόλις* the article is regularly used, *cf. supra* and the formula *προβεβωλευμένον εἶμεν αὐτῦ πὸτ τὸν δᾶμον* 522. 8, *et al.* (but *ποτὶ δᾶμον* 2848. 2; C 295. 11, 43; and always *ἐπὶ πόλιος*, *cf.* § 10, *ἐπί* 1) b)).

With *Βασιλεύς* and *Βασίλισσα* the article seems to be sometimes used, sometimes omitted: *Τοὶ βασιλ*[*εῖες . . .*] *τᾶ πόλ*[*ι . . . . .*] 2419 Col. II, ll. 19–20; *Βασίλι*[*σσα . . . . ibid.* l. 21; *Βασιλ . . . .* l. 23.

3. Before the name of the father.

The article is not used before the father's name, even when the personal name is in the Genitive Case.[1] *Ex. passim.* An apparent exception is *Εὐχάρι τηὐτρητιφάντω* 3467. 2 (*ante a.* 350). So, perhaps, *Μ*[*ιλί*]*χω τῶ Μενεσθένειος* 1674 *ad fin.*

[1] The contrary is the case in the Attic inscriptions. *V.* Meisterhans, § 86. 8 and n. 1781.

The article is found once before the patronymic adjective in an archaic dedicatory inscription, according to Kretschmer's reading (*Hermes* XXVI p. 123 *sqq.*): *Τιμασίφιλός . . . . ὁ Πραόλλειος.*

The influence of the Boeotian custom is seen in an inscription in the *κοινή*, n. 3202, where we find *Φιλοξένου Εὐνόμου* and two other instances of the omission of *τοῦ* before the father's name after a name in the Genitive. Conversely, in the archaistic n. 3195, the article in *Εὐάριος τῶ Πάντωνος*, l. 3, betrays the influence of the *κοινή*. *V.* Ditt. *ad loc.*

So, also, when two sons are mentioned, *οἱ* is not inserted before the father's name (as in the *κοινή*): *'Αριστοκλεῖς κὴ Νί[καν]δρος Καλλικράτιος* 3309. 3–4 (*cf. Ζώϊλος καὶ Εὔβουλος οἱ Καφισίου* 3363, 2; 3372. 4–5; 3376. 17).

4. As Equivalent to a Possessive Pronoun.

The article is often used as the equivalent of a possessive pronoun in expressing personal relationships: *Μογέα δίδωτι τᾷ γυναικὶ δῶρον* 3467, *[π]αρι[όν]τος αὐτῆ τῶ [ο]υ[ἱ]ῶ* 3204. 6–7; so *ὁ ἀνείρ* 3199. 15; 3317. 2; 3365. 1–2; *'Αριστοτέλεις ὁ πατείρ, Πυυθογίτα ἁ μάτειρ Θοινέαν τοῖς θεοῖς* 2471, *'Επήνετ[ος . . . .] τὰν θουγα[τέρα . . .] Διωνού[σοι . . .* 2474. 1–2; 2475. 1–3; *τὰς θου[γ]ατέρας* 4175, *[Τὸν δεῖνα ὁ δεῖνα . . . .]ίω τὸν ἀδελφὸν [κὴ 'Αμ]μόα τὸν ουἱόν* 2487, 2795, 4177, *Μνᾶμ' ἐπ' 'Ολιγε[ί]δαι μ' ὁ πατὴρ [ἐ]πέθηκε θανό[ν]τι* 1880. 1–4; *οὕτ[ως δ]ὲ προστατεῖμεν αὐτῶν κὴ [ἐπι]μέλεσθαι [ὅ]πως βεβεία εἶ αὐ[τ]οῖς ἁ ἐλευθερια*, 'their freedom,' 1780. 14–17.

5. With Names of Months.

Names of months are sometimes conceived as adjectives, and are then used with the article in the attributive position: *ἐν τὸ Δαματρίυ μεινί* C 295. 54–55; *ἐν τῦ 'Αλαλ[κο]μενίοι μεινί* C 295. 141–142; sometimes as nouns, and are then used without the article either alone or in apposition with *μείν*: *μεινὸς 'Αλαλκομενίω δευτέρω ἁμέρη ἐναχηδεκάτη* C 295. 171–172; *'Αλαλκομενίω Ϝικαστῆ κὴ ἕκτη* C 295. 7–8; *Δαματρίω νιουμεινίῆ πετράτη* C 295. 40–41.

6. The Attributive Position.

With the article in attributive position are used

a) Adjectives: *τὰν ἀγαθὰν μαντείαν* C 281. 3.

b) Participles: *ἐν τῦ γεγραμμένυ χρόνυ* C 295. 155; *ἐν τῦ χρόνυ τῦ γεγραμμένυ ibid.* 159.

c) Possessive Genitives: *ἀ]νεγράψαμεν τὸ Τιμύλλω 'Αμινοκράτε[ι . . .* 1737. 19; *ἐπὶ τᾶς Πιστοκλεῖος τραπέδδας* C 295. 172–173 (*cf. διὰ τραπέδδας τᾶς Πιστοκλεῖος ibid.* l. 170); *'Ο ἐμβὰ[ς τ]ὰγ γᾶν τῶ 'Ηρακλεῖ[ο]ς τῶ ἱαρῶ τῶ [. . . .* 1739. 5.

d) Prepositional Phrases. This usage is very frequent: *Τὸ ἀγώναρχυ τὸ ἐπὶ Πολέ[α]ο ἄρχοντος* 1817. 1–2; *κατ [τ]ὰν στάλαν τὰν ἐν Ἀσκλαπ[ιεί]οι* 1780. 23–25; *τῶ ἰ]αρῶ τῶ ἐμ Βελφοῖς* 2418. 22–23; *τὰς οὐπεραμερίας . . . τὰς ἐπὶ Ξενοκρίτω ἄρχοντος ἐν Θεισπιῆς πάσας* C 295. 150–152; *τὰ πὰρ τᾶς πόλ[ιος . . .* 2410. 12; *τὸ [παιδά]ριον τὸ ἐξ αὐτᾶς* 3313. 4; *τό τε ψάφισμα οὗτο κὴ τὸ οὐπὲρ τᾶς ἀποδόσιος* C 295. 31; 3209 (?).

From the examples given above it will be seen that the article is commonly repeated before the attribute. In some instances it is twice repeated, thus supplying two qualifications: *τὰς ὑπεραμερίας τὰ(ς) κὰτ τᾶς πόλιος τὰς Ν[ι]καρέτας* C 295. 32–33; sim. *ibid.* l. 75 *sqq.* and ll. 22–23; or the noun in the attributive phrase has itself an attribute with repeated article: *ἐν τὸν ὄρο]ν τὸν ἐπὶ τῶ χαράδρ[ω] τῶ ῥί[ο]ντος ἐκ τᾶς Βου . . . .* 3170. 9; *ἐν τὸν ὄρυν τὸν ἐ(ν) τῆ ὁδῦ τῆ [ἐ]πὶ . . . . ibid.* l. 10; or, again, the article may be used only before the attribute, as *ἀν]τίθειτι παιδάριον τὸ γενόμενον αὐτῷ ἐκ τᾶς θρεπτᾶς* 3301. 2; *διὰ τραπέδδας τᾶς Πιστοκλεῖος* C 295. 170; *κατ τὰν μαντείαν Ἀπόλ(λ)ωνος τῶ Πτωΐω* 2724 c. 2; 3223.

7. The Article with the Participle.

The article is often used with the participle without a substantive; the participle may then have an object or other modifier: *π]οτ τὼς ἀσεβίοντας τὸ ἰαρὸ[ν* 2418. 3; *[τοὶ] καταλειφθέντες ἐν τοῖ Πειρα[εῖι . . . . .* 2406. 2; *. . . οι τῦς νικώντεσσι* 2410. 6; *χρείσιμός ἐστι τοῖς ἀὶ δειμένοις* 2858. 3–4; *τ]ῦς χρ[εί]αν ἐχόντ[υς] εὐχ[ρ]ειστίω[ν]* 2383. 14–16; *τοὶ ἀπειλθείον[τες ἐς τῶν] ἐφείβων ἐν τάγμα·* 1748. 3–4. But compare *[Ξε]νοκρίτω ἄρχο[ντος] [ἀ]πειλθείοντες ἐς [ἐφείβ]ων·* 1749. 1–3; so, without *τοί*, 1756. 1–4; 1757. 1–2 (*κοινή*); *τὸ ἐπιβάλλον [. . . .* 2406. 16.

8. Deictic Article.

The article is used to indicate a person or thing that is well known or has just been mentioned: *μαντευσαμένω τῶ θεῶ καὶ ἀποδόντος τὰν ἀγαθὰν μαντείαν* C 281. 3 (*cf.* l. 2, *τοῖ Ἀπόλλωνι τὸν τρίποδα ἀνέθειαν*); 4157. 1–3 (quoted under § 7. 1. b)). So, especially, of visible offerings, where English idiom requires 'this,' *e. g. τὸν τρίποδα* C 281. 2 (*v. supra*); and *Ἀθανοδώρα . . . . . Δάματρι Θεσμοφόρυ τό τε πρόθιουρον ἐπεσκεύαξε καὶ τὸν ἀμφίθιουρον ἀνέθεικε* 2876, 3209. *παρεῖς τῆ Εὐ[κλεί]η κὴ τῆ Ἀρίστ[η . . .* 3198. 7 and *παρεῖαν τῆ Κλιῶι . . . . κὴ τῆ Τιμ[ῶι]* 3199. 13–14, referring to persons previously mentioned without the article. 1739. 18; 3377. 3–4.

9. The Article with certain Proper Names.

τοὶ] καταλειφθέντες ἐν τοῖ Πειρα[εῖι . . . . 2406. 2; . . . . .] ἀποδόμεν τὰμ Μωνυχίαν κομι[ττάμενοι . . . . 2406. 3; κὴ τοὶ Ἀρεοπαγῖτη 2406. 14; το]ὶ ἐν τὰν Ἀσία[ν] στ[ρατευσάμενοι 3206. 1.[1]

10. The Article with Special Words.

a) *πᾶς* and *ἅπας*. *πᾶς* and *ἅπας* are regularly used with the article, in the predicate position: *κὴ τἄλλα πάντα* 504. 4–5; 505. 7; 506. 6; (frequent in Proxeny Decrees), *τὰ λυπὰ πάντα* 1725, 1727, 1728, 1731, *ἅπαν τὸ ἀργούριον* C 295. 158; *τὰς ἐ[σ]πράξις . . . πάσας* C 295. 55–57, 60, 150 *sqq.*; *τὰ ἄλλα φιλάνθρωπα πάντα* 4127. 5. An exception is made in the phrase (*ἐν*) *τὸν πάντα χρόνον* 'to all time,' in which *πᾶς* has always the attributive position, 1788, 1789, 1780. 18; 1781. 2–4; 3080. 2–3; 3081. 3; and in the phrases *ἐν παντὶ καιροῖ* 'on every occasion' 280. 3; 2383. 16; 3059. 13; *κατὰ πᾶσαν χώραν* 'through every land' 4136. 5–6.

b) *οὗτος, etc.* *οὗτος*, when used with a noun, has always the predicate position: *οὕτω τῶ ἀργυρίω* 1738. 6; [*ο*]*ὗτα τὰ χρήματα* 1737. 6; 1780. 11, 22–23. So *ὅδε* in prose: *ἀπὸ τᾶσδε τᾶς ἁμέρας* 3080. 3. *Cf.* § 8. IV. 2.

c) *ἕκαστος*. *ἕκαστος* is found without the article: *ἐν τοῖ Δαματρίοι μεινὶ ἑκάστω ἐνιαυτῶ* 1739. 6; *κὰτ ἐνιαυτὸν ἕκαστον* C 298. 42–43; *καθ' ἕκαστον ἐνιαυτόν ibid.* ll. 51–52; *κατὰ μεῖνα* [*ἕκασ*]*τον* ll. 53–54. But *τᾶς μνᾶς ἑκάστας ibid.* l. 53.

d) *αὐτός*. *αὐτός*, meaning 'the same,' always has the article before it: *Ϝίστωρ ὁ αὐτός* C 295. 68, 72, 74.

e) *Ϝίδιος*. *Ϝίδιος* 'own,' regularly takes the article, *ὁ Ϝίδιος* = 'his, her, or their own': [*ἀντί*]*θειτι τὰν Ϝιδίαν θεράπηναν* 3302. 3; *τὸν Ϝίδιον Ϝυκέταν* 3198. 2; and so regularly in the Manumission inscriptions.

f) *ἄλλος*. *ἄλλος* is used in the attributive position to mean 'the other,' and without the article to mean 'other': *κὴ τἄλλα πάντα καθάπερ τοῖς ἄλλοις προξένοις* 504. 4–5; 505. 7; 506. 6–7; 507. 5–6; 4127. 5; (a frequent formula in Proxeny Decrees), *Βυσζάντιοι* [*συνεβάλ*]*ονθο ἄλλως πεντακατίως στατεῖρα*[*ς . . . .* 'other five hundred staters' 2418. 20–21; *Ἄλυ*[*ζῆοι*] *ἄλλας τριάκοντα μνᾶς* 2418. 16–17.

g) *νιώτερος, etc.* The article is used with *νιώτερος, οὔστερος*, and with the ordinal numerals, in giving the

[1] *Cf.* Meisterhans, § 86. 15.

names of officials: *καβιριαρχιόντων . . . . . Ἀσωπίχω Καφισοδώρω τῶ νιωτέρω* 2420. 14–15; *Ἀπολλοδώρω ἄρχοντος τῶ οὐσστέρω* 522. 1–2; 2821. 3–4; [*Φ*]*αείνω ἄρχοντος τῶ πέμπτω* 1725. 1; *Τιμασιθίω τῶ δευτέρω* 2814. 3.

h) *μέττος*. *μέττος* 'middle,' is found alone without the article: *ἴασπιν ἔχωσαν χρουσίδιον διὰ μέττω* 2420. 19–20.

§ 8. Pronouns.

I. Personal and Reflexive Pronouns.

Instances of the use of the personal pronouns are rare. We find (1) First Person: *μ ε*, used as an ordinary personal pronoun: *Χάρεις ἔδωκε Εὐπλοΐωνί με* 3468, *Ποιμανορίδας μ' ἐπέδωκε* 2245 (*ante a.* 350 B. C.), 2731 (6th cent.), . . . *ς με ἀνέ*[*θεικε*] 4008, 1880, (*ante a.* 350 B. C.).

ἀμέων, used instead of the possessive pronoun *ἀμέτερος*: *τῆ πό*[*λι*] *ἀμέω*[*ν* 2383. 8–9 (*c.* 230–150 B. C.).

(2) Second Person: *τύ*, expressed with the imperative because emphatic: *Καλλία Αἰγί(θ)θοιο· τὺ δ' εὖ πρᾶσ*[*σ' ὦ*] *παροδῶτα* 2852.

(3) Third Person: *Ϝοι*, used as an ordinary personal pronoun, not reflexive:[1] *πρόξενον εἶμεν Βοιωτῶν καὶ εὐεργέταν Νώβαν Ἀ*[*σδρ*]*ούβω Καρχαδόνιον, καὶ εἶμέν* [*Ϝ*]*οι γᾶς καὶ* [*Ϝ*]*οικίας ἔ*[*π*]*πασιν* 2407. 3–8 (366–365 B. C. Köhler, Ditt.; *c.* 175 B. C. Larfeld, Meister) Larfeld: (*αὐ*)[*τ*]*οῖ*; Meister: [*αὐτ*]*οῖ*.[2] *Cf. αὐτοῖ*, l. 5 of n. 2408 (of same tenor and date).

The reflexive pronouns of the third person, *ἀσαυτῦ*, *αὐτάν*, *αὐτοσαυτῶ*, *αὐτυαυτῶν*,[3] are found in both singular and plural, referring to the subject of the sentence: *Πούριππος Προξένω ἀντίθειτι ἰαρὰν . . . Ἀφροδιτίαν τῦ Σαράπι, παραμείνασαν ἀσαυτῦ κὴ τῆ γου*[*νηκ*]*ὶ αὐτῶ* 3303. 2–4; *Ἀρτάμων Ζωπούρω ἀντίθειτι . . . Ἀγεισίαν κὴ Παράμονον ἰαρὼς τῦ Σαράπι, παραμείναντας ἀσαυτῦ . . . κὴ τῦς γονέῦς αὐτῶ* 3348. 2–5. *ἀσαυτῦ* in these phrases is, in effect, an indirect reflexive, since the participle is the equivalent of a clause. Instead of it, the personal pronoun is sometimes used: *παραμείνασαν αὐτεῖς* 3315. 5–6; *αὐτῆ* 3314. 3; *παρμίναν*]*τα αὐτῦ κὴ τῆ γουνηκὶ* 3082. 4; or the name repeated: *παραμείνασαν Παρθένᾳ* 3321. 3. So

[1] The prevailing use except in Attic prose, *cf.* Dyroff, *Geschichte des Pronomen Reflexivum* II pp. 120, 125, 129–130.

[2] *Ϝοι* fits the space, as *αὐτοῖ* does not, and Dittenberger considers the reading certain: neque de ullius vocis lectione dubitari licet. Ditt. *ad loc.*

[3] On the Boeotian reflexive forms, *v.* Meister, *Griech. Dial.* I p. 274; Meyer, *Gr. Gr.* 436; Dyroff (in Schanz's *Beiträge*) II pp. 114, 138.

αὐτάν: [*Α*] *πόλις Ὀρχομενίων* [*Ι*]*ππαρέταν* [*Εἰρ*]*οδότω εὐνοίας τᾶς ἐν αὐτάν* 3223.[1] Also, as direct reflexive, *αὐτοσαυτῶ*: *ὑπὲρ αὐτοσαυτῶ ἀνέθεικε* 3055. 9; and *αὐτὸ αὐτῶν*: *τάν τε σύνγραφον, ἃν ἔδωκαν . . . κατ' α*[*ὐ*]*τὸ αὐτῶ*[*ν*] 3172. 120–121; *ibid.* 148–149.

II. Intensive Pronoun.

The intensive pronoun *αὐτός* is found with the usual distinctions of meaning: (1) with preceding article, meaning 'the same': *Ϝίστωρ ὁ αὐτός* C 295. 68, 72, 74; *χρόνος ὁ αὐτός* C 295. 74; *τὰς αὐτὰς τιμάς* C 283. 5–6. (2) standing alone in the nominative, or in the predicate position, meaning 'himself', *etc.*: *τοὶ Ἀθ*]*ανῆοι τοῖς στροτιώτης αὐτοὶ αὐ*[*τοῖς*? . . . . 2406. 4 (*c.* 229 B. C.); *μεὶ ποθίχοντα μείτε αὐτεῖ Σάωνι μείτε ἄλλει* [*μ*]*ειθενὶ* 3080. 3–4. (3) in the oblique cases, as a personal pronoun, 'him, her, it': *ὁ δεῖνα ἔλεξε· προβεβωλευμένον εἶμεν αὐτῦ πὸτ τὸν δᾶμον* 522. 6–8; 1728. 1–2; 1730. 4–5; 2848. 2; *etc.* *οὕτ*[*ως δ*]*ὲ προστατεῖμεν αὐτῶν κὴ* [*ἐπι*]*μέλεσθαι* [*ὅ*]*πως βεβεία εἶ αὐ*[*το*]*ῖς ἁ ἐλευθερία* 1780. 14–17; *ἄρχει*[*ν*] *δ' α*[*ὐ*]*τὰ . . . . .* 1739. *ad fin.* (*c.* 230 B. C.); 3082. 4.

III. Possessive Pronouns.

The possessive pronouns of the first and second persons do not occur.[2] For the possessive pronoun of the third person the genitives *αὐτῶ*, *αὐτᾶς*, in the predicate position, are used: *παραμείναντας ἀσαυτῦ . . . . κὴ τῦς γονέῦς αὐτῶ* 3348. 5; *παραμείνασαν ἀσαυτῦ κὴ τᾶ γου*[*νηκ*]*ὶ αὐτῶ* 3303. 4; *τ*]*ὰν* [*Ϝ*]*ιδίαν ἀπε*[*λε*]*ύθερον α*[*ὐ*]*τῶ Εὐ.* 3360. 5–6. The possessive is not elsewhere expressed in this phrase (*cf.* *τὸν ἴδιον ἀπελεύθερον Δ.* 3318. 5–6; *τὸν Ϝίδιον θεράποντα Α.*[3] 3083. 6–8). *σουνευδοκίοντος κὴ τῶ ιουΐῶ αὐτᾶς Εἴρωνος* 3377. 5–6.

IV. Demonstrative Pronouns.

1. *τοτί*. The demonstrative pronoun most commonly found is *τοτί* (*τυί*), the article with the intensive iota, which is used always at the head of lists, in the sense of *οἵδε*, 'these', 'the following': *τοτὶ* [*συ*]*νεβάλονθο ἐν* [*τ*]*ὸν ναὸ*[*ν . . .* 3191. 2; 3192. 1; *τοτὶ* [*ἀπεγράψαντο ἐς τῶν νε*]*ωτέρων ἐν τὼς ὁπλίτας* 1747. 2–3 (*c. a.* 300–250); 3292. 3–4 (*c. a.* 230–150); *τοτὶ πρᾶτον ἐστροτεύαθη*

[1] In 512. 3—*Θιόδωρο*[*ς ἔλεξε· προβεβωλευμένον*] *ἦμεν αὐτῦ πο*[*τὶ δᾶμον*—Dittenberger writes *αὐτῦ*, elsewhere, in the same formula, *αὐτῦ*.

[2] *Cf.* § 8. I (1), *ad fin.*

[3] The possessive phrase with *Ϝίδιος* (*ἴδιος*) which is in regular use in Boeotian in the period of the Manumission Documents (*c.* 230–150 B. C.) is noted in the Attic inscriptions only after 69 B. C. *V.* Meisterhans, p. 235.

C 292. 6; C 293.6; C 294. 13–14 (*ante a.* 223). So in other military lists: *τυὶ ἀπεγράψαντο ἐμ πελτοφόρας*, followed by a list of names, 2809–2832, 2715–2721, 2781–2789, (*a.* 250–200).

2. *ὅδε*. *ὅδε* occurs a few times in poetical inscriptions; perhaps twice in prose: *[Δ]άματρο[ς] τόδ' ἄγαλμ'* [. . . . 1670 (*ante a.* 350), *Εὐχὰν ἐκτελεσάντι Διωνύσῳ Νεομήδης ἔργων ἀντ' ἀγαθῶν μνᾶμ' ἀνέθηκε τόδε* 1794 (*ante a.* 350), *[φέρ]ω, Κάβιρε, τόνδε τ[ὸν* . . . . 3598 (*ante a.* 350). *Μελίτωνος ἄρχοντος οἵ[δε] ἐσσεγράφε[ν] ἐν [π]ελτοφόρας·* 2389 (*c. a.* 200). Larfeld would emend *(τ)οἵ. ἰαρὸν εἶμεν τὸν πάν[τα χ]ρόνον ἀπὸ τᾶσδε τᾶς ἁμέρας* 3080. 3.

3. *οὗτος*. *οὗτος* is used both substantively and adjectively. When used as an adjective it takes the predicate position: *[ο]ὗτα τὰ χρήματα* 1737. 6; *οὗτα τὰ σώ[μ]α[τα]* 1780. 11, 22–23 (*c. a.* 230); *ἄρχι τόχω οὕτω τῶ ἀργυρίω* 1738. 6 (*c. a.* 229); *τῶν θιῶ[ν]<ων> οὕτων* 3083. 25–26; *'Επὶ Λυκάωνι· οὗτον ἔθαψαν τὸ 'Αθαναϊστή* 685 (*cf.* 686, 687), *Νικόδαμος* . . . . *δραχμὰς Ϝίκατι πέτταρας πέντ' ὀβ(ολ)ὼς ἐννία χαλκίως· ἐν οὗτο χρούσιος ἐνκονιστάς, ὁλκὰ χρούσιος, κὴ τριώβολον 'Αττικόν* 2420. 33–39 (*c. a.* 230); *οὗτο* [. . . . *τοῖ] δαμοσίοι* 1738. 5–6; *οὗ[τως δ]ὲ προστατεῖμεν αὐτῶν* . . . 1780. 14–15; 4136. 4 (*bis*). Once *οὑτί* is found: . . . . *κ]οντα ἐννέα· οὑτὶ γίνυτη (ἀρ)γ(ουρ)ίω 'Ηγινήω* [. . . *πετταρ]ες·* 1737. 5–6 (*c. a.* 229). In all these examples *οὗτος* refers back to something already mentioned.

4. *ἐκεῖνος*. *ἐκεῖνος* occurs once in the form *κεῖνος* in a fragmentary inscription: . . . .]*τε κείνως παρκαλ*[. . . . . 2410. 13 (*a.* 200–150).

5. *ταν(ί·* is read by Dittenberger in 1739. 5.

V. Relative Pronouns.

1. The definite relative *ὅς* (once *τόν*), is found in its ordinary use referring to a definite antecedent with which it agrees in gender, number, and person. In the case of the neuter relative *ὅ*, meaning 'what,' the antecedent is regularly omitted. *ἐν τὸ[ν] πόλεμον, τὸν ὑ[πὲρ τῶ ἰ]αρῶ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτο[ἰ]* 2418. 22–23 (*a.* 355–346); *τάν τε σύγγραφον, ἃν ἔ[δω]καν* C 295. 19; *τὰν σουγγραφὰν, ἃν ἔχι* C 295. 58; *ἐσλιανάτω Ν. τὰς οὐπεραμερίας ἃς ἔχι* C 295. 151; *'Οσθίλος, ὦ[ι] πένθος θῆκεν ἀποφθίμενος* 1880. In the following sentence the relative has a connective force: *ά γᾶ ἰαρὰ Διονούσω κὴ τᾶς πόλιος Θεισπείων, ἃν ἀνέθηκε Ξενέας Πούθωνος* 1786. 1-8 (*c. a.* 230–150). *Νικόδαμος τρεπεδ[δ]ίτας τὰν παρκαταθείκαν ἃν ἔλαβεν πὰρ Πουθίωνος Πουθιήω, ὃ ἔπραξε Δάμων, δραχμὰς Ϝίκατι, κτλ.* 2420. 33–37 (*c. fin. saec. tert.*); *ἀπωδόμεν—ἀπὸ [τ]ᾶν ὑπε[ρ]αμε-*

ριάων . . . . δ ἐπίθωσε αὐτὰν ἁ πόλις C 295. 15–16; *ἀποδόμεν τὰν πόλιν . . . Νικαρέτη . . . . δ ἐπίθωσαν ibid.* 135.

2. *ὅς* may be used where the antecedent is indefinite: *ἐγγούως, ὥς κα δοκιμάδδη Νικαρέτα* C 295. 145–146; *ibid.* 48–49 (3172. 149–150); *θυσίας, ἃς δαΐζοι ἁ πό[λ]ις* C 283. 12–13.

3. Attraction of the Relative.

Of the attraction of the relative into the case of the expressed or omitted antecedent, several instances occur,—all of attraction from the accusative into the genitive: *τὰν διαγραφὰν τῶν χρειμάτων ὧν [παρ]έγραψαν αὐτῆ* C 295. 37–38; *τῶ̃] τελευτήω ὧ ἐλάβομ[εν* 1738. 3 (*c. a.* 229); *Κεφαλὰ ὧν ἀνεγράψατο ἁ πόλις* 1737. 9 (*c. a.* 229); *τάν τε σύγγραφον, ἃν ἔ[δω]καν . . . κὴ ὁ ταμίας κὴ ὧν ποθείλετο Νικαρέτα δέκα* C 295. 21.

4. Indefinite Relatives.

The indefinite relatives which occur are *ὅστις* and *ὁπόττος*. For examples, *v.* Conditional Relative Sentences, § 13. 6 *sqq.*

VI. *ἀμφότερος* is found in apposition with *οὗτος*: *οὕτως [δ]ὲ ἀγιρέμεν ἀμφοτέρως τὰ ἰαρὰ χρείματα* 4136. 4–5. *ἄνφω* occurs in an archaic inscription attributed to Boeotia: *[Γόργος Ἴων τ'] ἄνφω ξυν'ῆ πρωροὲ ἀνέθηκαν* 4249.

§ 9. Cases.

Nominative.

1. In Lists. *Ex. passim.*

The Nominative is sometimes used loosely for another case in Lists.[1] So

a) for the Accusative: *Εὐφάμη Καφισοδώ[ρω πέτ]ταρας, τρῖς ὀβολοί, πέντε χαλκίως·* C 296. 3–4 (*cf.* l. 6: *πενταχατίας τριάκοντα, πέντε ὀβολοί, ὀκτὸ χάλκιοι*). In this inscription the nominative varies with the accusative in the numerals throughout. *Cf.* 2420. 33–39 (§ 8. IV. 3).

b) for the Genitive: *ἀφεδριατευόντων· Δωρόθεος Ἀριστέαο Πλατηεύς, Ἐ . . . Ἰσμηνίχω Θειβῆος*, and three other names in the nominative, 1672. 4–8.

c) for the Dative: *ἐγγύοι[ς] . . . Μνάσων Μέχγαο, Τελεσίας Μέχγαο, Λασίππω, κτλ.*, followed by a list of names in the dative, C 295. 84 *sqq.*

2. In Titles of Documents, *etc. ὁμολο[γί]α Νικαρέτη . . . . κὴ τῆ πόλι* C 295. 124 *sqq.* (*cf.* C 298. 27–28); *Διαγραφὰ Νικαρέτη διὰ*

[1] *Cf.* Meisterhans, § 84. 3.

τραπέδδας C 295. 170; τὸ συνάλλαγμα *ibid.* 65, 69, 75; . . . τω προξενία 512, Προξενίη· 2708 (at the head of a List of Proxeny Decrees, of which all but one are lost), 4127, 513, 529.

3. As the subject of a verb not expressed

a) in Invocations: Θιός· (at the head of Lists of Recruits of Hyettus and Copae, a List of Contributors to the Treasury of Aesculapius at Orchomenus, *etc.*) 2781–2789, 3191. 1; (at the head of a Proxeny Decree) 2858. 1; Θιός· τούχα ἀγαθά 3083. 1–2 (Manumission inscription of Lebadea); 2809, 1780. *Cf.* Θιὸς τούχαν ἀγαθάν 3166. 1, 3167. 1–2 (Proxeny decrees of Orchomenus); 3082. 1; 3301. 1, 3302. 1 (Manumission inscriptions of Chaeronea); ἀγαθῇ τύχη 3287.

b) in Concise Legal Phraseology. (§ 2. 1. b)).

Χρόνος ὁ αὐτός C 295. 72 (in a series of dates expressed by the genitive) is practically equivalent to a Genitive of Time. So τῶν τεθμοφυλάχων γραμματεὺς Σα . . . C 295. 77, takes the place of the usual Genitive Absolute—γραμματεύοντος τῶ δεῖνα.

c) in Dedications. (§ 2. 2. c)).

Vocative.

4. The Vocative is found in grave-stone inscriptions with χαῖρε (χῆρε): Ἀριστονύα χαῖρε 2920, Ἱάρδαλι χαῖρε 3004, 2964, 3017, 3021, 3025, 2952, *et saepe.*

In similar inscriptions in the Ionic (κοινή) dialect the nominative is found as well as the vocative,—Ἔφηβος Λακεδαιμόνιος Χὴν χαῖρε 2936, Διονύσιος χαῖρε 2937, (*cf.* Δεξίθεε χαῖρε 2933, 2959, 2967). As the forms of the nominative and the vocative in so many names are identical, this may also be the case in some of the Boeotian dialect inscriptions.[1] It is difficult to say whether this usage is to be regarded as another instance of the general loss of perception of case distinctions in late Greek (*cf.* the use of the genitive and even of the nominative with ἐπί, in late grave-stone inscriptions, of which examples are cited by Dittenberger *ad* n. 1713), or whether a full stop should be understood between the nominative and the imperative.

The Vocative (probably with ὦ) is also found with the Imperative in a grave-stone inscription of the 6th or early 5th century: Καλλία Αἰγί(θ)θοιυ· τὺ δ' εὖ πρᾶσ[σ' ὦ] παροδῶτα 2852. Καλλία also may be regarded as a Vocative, if, with Roehl (*I. G. A.* 149), we suppose the inscription to embody a colloquy between the de-

[1] I have found only one certain example: Κερείσιχος χῆρε 2033 (*c.* 230–150 B. C.).

parted Callias and a passer-by who calls upon him and whom he bids farewell. It is possible, however, to take *Καλλία* as a genitive (*cf.* *ΔFεινία τόδε [σᾶμα]· τὸν ὤλεσε πόντος ἀναι[δής]* Roehl *I. G. A.* 15), the monument itself being represented as speaking: "I am (or, this is) the tomb of Callias."[1] With the former interpretation the connecting *δέ* seems more harsh. But *cf.* § 9. 13.

Accusative.

5. The Predicate Accusative is used proleptically in the phrase *ἀντίθειτι . . . ἰαρόν* in Manumission inscriptions: *Εὔδαμος Ὁμολ[ω]ῖχω ἀντίθειτι τὸν ϝίδιον δοῦλον Μελίτωνα ἰαρὸν τεῖ Σαρά[πι]* 3349. 2–4. In the Manumission inscriptions of Lebadea and Orchomenus, the Infinitive *εἶμεν* is always expressed after *ἰαρόν*; in those of Chaeronea, *ἰαρόν* is used alone.

6. The Accusative of the Inner Object is found in the phrase *εἴ ἄλλο τι ἀδικῖ* 3081. 5; 3080. 4; also in the language of the Games: *νικάσαντες ἱππασίῃ Παμβοιώτια* 3087. 2; *ἀγωνοθετεί[σας] τὰ Βασίλεια* 3091. 3; 552. 3; *Βασίλεια* 2487 (with verb unexpressed, *cf.* § 2. 3.), ... *ς Πουθιῆος τὸ [δεύτερον] π[αῖδας] Πούθια παγκ[ράτιον]* 2533. *Cf.* *τὰ ἐπινίκια κωμαϝυδός* 3195.

7. The Adverbial Accusative is used regularly in the phrase *μεὶ ποθείκοντα μειθενὶ μειθέν* occurring in the Manumission inscriptions of Chaeronea.

This phrase is, however, chiefly found in those inscriptions of Chaeronea that are written mainly in the Common Dialect (*cf.* 3321. 3–4; 3326. 6–7; 3328. 6–7 and 3329. 7–8; 3349. 5–6), and in one of the inscriptions where it occurs in its Boeotian form, the Adverbial Accusative *μειθέν* is omitted (*μεὶ ποθίκοντα μειθενί* 3350. 4), while in another we find the Common forms *μηθενὶ μηθέν* added to the Boeotian *μεὶ ποθείκωσαν* 3329. 7–8. Hence, we might infer that this particular use of the Adverbial Accusative was borrowed from the Attic. It occurs, however, in a purely Boeotian Manumission inscription of Lebadea, *με[ὶ] ποθ[ί]κων μειθενὶ μειθέν* 3083. 21, beside the equivalent phrase *κατὰ μειθένα τρόπον* used in two other Manumission inscriptions of the same town (3080. 4; 3081. 4).

An interesting use of the Adverbial Accusative occurs in the Nicareta inscription of Orchomenus: *ἀποδόμεν τὰν πόλιν Ἐρχομενίων Νικαρέτη . . . ἀργουρίω δραχμὰς μουρίας . . . . ἔσχατον* ('at the latest') *Ὀνασ[ί]μω ἄρχοντος ἐν τῦ Ἀλαλ[κο]μενίοι μεινί* C 295. 133-142.

Also: *ἄρχοντος τὸ πέτρατον* 3176. 2 (*cf.* . . . *Πουθιῆος τὸ [δεύτερον] π[αῖδας] Πούθια παγκ[ράτιον]* 2533).

[1] *Cf.* Wilamowitz, *Lectt. Epigr. Gött.* 1885, p. 13, and § 2. 1. a).

8. The Accusative of Duration of Time is used chiefly in Manumission inscriptions, in the phrase *ἰαρὸν εἶμεν τὸν πάντα χρόνον* 3080. 2–3; 3081. 2–3; and with the verb *παρμένω*: *παρμείναντα . . . Ϝέτια δέκα* 3083. 10–12; *παρμενῖ . . . τὸν περιττὸν χρόνον* 3083. 17–19.

In 3391. 6, *παρμείνασαν τὸν ἐνιαυτόν, ὅστις κα μετ' Εὐβοΐσκον ἄρχει*, we find the Accusative of Duration of Time modified by a relative clause that defines it more closely.

In the phrase *παραμίναντας—πάντα τὸν τῆς ζωῆς αὐτῆς χρόνον* 3322. 9–10 (*cf.* 3324. 3–4, *πάντα τὸν τοῦ ζῆν χρόνον*), the accusative with its limiting genitive takes the place of a temporal clause in the usual formula, *παραμείναντα—ἃς κα ζώει* (frequent in the inscriptions of Chaeronea 3301 *sqq.*), in which the clause may be regarded as an Accusative of Duration of Time.

Also: *τὸν προάρχοντα τὰν τρίταν πετράμεινον* C 295. 14 and 52; 1788. 8–9; 1790. 7–8.

9. Two Accusatives are used with *πιθόω* (= *πείθω*): *ὃ ἐπίθωσε αὐτὰν ἁ πόλις* C 295. 15–16;

and with *πράττω*: *πραττώσας τὸ δάνειον τὰν πόλιν* C 295. 45; and *ἀφίημι*: *τῶν πολιτάων πιθόντων αὐτὸν ἀφῆκε τὰν πόλιν δραχ[μ]ὰς [π]ενταχατίας* 2383. 13–14.[1]

10. Accusative by Attraction.

Δαματρία κὴ Σατύρα πόρπαν χρουσίαν, ὁλκὰ χρούσιος. Σκόπας ἔασπιν ἔχωσαν χρουσίδιον διὰ μέττω, ὁλκὰν ὀβολόν, κὴ ἄλυσιν χαλκᾶν 2420. 17–21. In this list, *ὁλκὰν ὀβολόν* is attracted into the accusative by the force of its environment (*cf. ὁλκὰ χρούσιος supra*, and § 9. 1. a)).

11. Accusative on Grave Steles.

The simple accusative is not found in grave stele inscriptions.[2]

Examples which have been cited are rather to be regarded as nominatives of feminine names, derived from neuter adjectives. On *Παύσιλλαν* (n. 4211) *v.* Dittenberger, *ad loc.*: sic ea casuum confusione, quam recentiore tempore magis magisque grassatam esse exposui ad n. 1713, pro *Παύσιλλα* exaratum existimo. Namque legitimum esse meri accusativi usum in titulis sepulcralibus nunquam credam. Editores Americani (C. D. Buck et F. B. Tarbell, *Am. Jour. of Arch.* V (1889) pp. 457, 458) miro errore huc rettulerunt . . . *Λίγουρον* (n. 1775, 3556), *Εὔκηρον* (n. 997) *etc.*

[1] This unusual construction with *ἀφίημι* (which regularly takes either an accusative of the person with a genitive of the thing, or an accusative of the thing with a dative of the person, *v.* L. & S. *s. v. ἀφίημι* and *cf.* Kühner-Gerth, *Gr. Gr.* 2,[1] § 411) is, perhaps, to be explained by the analogy of the same construction with *πράττω*, the opposite of *ἀφίημι* in this sense.

[2] *Cf.* § 9. 13.

Genitive.

A. Genitive with Substantives.

12. The Possessive Genitive is often used alone in inscriptions on statues or other dedicatory monuments to denote the Divine Possessor: *Ἀπόλλωνος Δαφναφορίω, Ἀρτάμιδος Σωδίνας* 3407, 3564, 546, *Δαμάτρα[ς] Ταυροπόλω*[1] 2793, 2464, *Καβίρω* 4121, *Τῶ πάϊδ[ος]* 3974, 3980, 3981, *Πάϊδυ[ς]* 3988, *Ϙώρω* 3992, *Μναμοσύνας* 1782. *Cf.* *Fαστουκρίτω* (on a tile) 2246.

In an inscription of Acraephia, this independent Possessive Genitive is used where we should expect a dative depending on *ἀνέθεικε*: *Τῶ Πτωϊεῖο[ς]. Εὐϝειτίας ἀνέθεικε* 2730 (*cf.* *Κίδυς ἀνέθεικε τὠπόλλωνι το(ῖ) Πτωιεῖι* 2732). In the former inscription we have a form of Parataxis. Sometimes *ἰαρόν* is appended to the genitive: *Τῶ Πτωϊεῖος ἰαρόν* 2735, 2452, 2453; and so very frequently in the *Κάβιρος*-inscriptions: *ἰαρὸς τῶ Καβίρω* 3585 (early 5th cent.).

13. The Possessive Genitive is not found in grave stele inscriptions bearing the name alone in the Boeotian dialect. *Cf.* § 10, *ἐπί* 2) a).

It occurs occasionally in late inscriptions in the *κοινή*, *e. g.* Ἑρμαΐσκου 2949, Καλλιστῶς 2694. In the early metrical grave stele inscription: Καλλία Αἰγί(θ)θοιο· *τὺ δ' εὖ πρᾶσ[σ' ὦ] παροδῶτα* 2852, Καλλία may be regarded as a Possessive Genitive or as a vocative. *V.* § 9. 4 *ad fin.* On Εὐγιτονίδα (n. 3508, a very early inscription), Dittenberger says: Videtur nominativus esse ut Πυθιονίκα n. 1888, Καλλέα n. 1889, Μογέα n. 3467. Nam meri genetivi usus cum omnino in Boeotia quidem tam antiqua aetate inauditus sit, tum is casus in *-αο* cadere debebat.

14. The Objective Genitive is used in Proxeny Decrees in such phrases as *κὴ εἶμεν αὐτῦ γᾶς κὴ Fυκίας ἔππασιν* 3166. 6; 2848. 6; 2849. 10, *etc.*; or *γᾶς] κὴ Fυκίας ἐνωνάν* 3287. 6–7; and after *εὐεργέτας*, as *εὐεργέταν τῶ κοινῶ Βοιωτῶ[ν]* 2858. 5; *εὐεργέταν τᾶς πόλιος* 504. 2; 505–531. Also: *Κλιηνέτω μναμεῖον* 552. 2.

15. The Genitive of Measure or Value occurs in *δέκα δραχμάων εἰλύτας δέκα* 3055. 4 and 6; and, perhaps, in *τόκον φερέτω δρα[χμὰς δίου] τᾶς μνᾶς ἑκάστας* C 298. 52–53. But Dittenberger reads *τόκον φερέτω δρα(χμὰς) ||| [ἀπὸ] τᾶς μνᾶς ἑκάστας* 3171. 52–53.

[1] Dittenberger's reading. Meister reads the nominative, emending Ταυροπόλ[α]. The nominative in an inscription of this kind is, however, unparalleled. *V.* Dittenberger's note *ad loc.*

16. The Partitive Genitive is found in the phrase *τῶν ἄλλων ὁ βειλόμενος* 3080. 6; 3081. 6–7; 3198. 6; and in *τῶν πολιτάων τὸ [θ]ό[ο]ν[τ]ες ἐ[ν τ]ῦ Μειλιχίῳ* 3169. 7–8. Also: *τὸ σουνχωρειθὲν τᾶν οὐπεραμεριάων* C 295. 174–175; *Ἀντιοχεῖας τῶν ποδ Δάφνη* 518. 5; C 283. 4–5 and 11–12.

17. The Genitive of Material is used to denote the kind of money: *ἀργυρίω [τ]ρῖς μνᾶς* 3055. 11–12; *χαλκῶ δραχμὰς πετρακισχιλίας* 4137. 4.

18. The Predicate Genitive. *[Τῶ Κα]βίρω εἰμί* 3969, *Γοργίδαό εἰμι* 1685.

B. Genitive with Verbs.

19. The Genitive is found with Verbs

a) of Touching, or taking hold of: *κὴ μεὶ ἐξεῖμεν μειθενὶ Καρδάμας ἐφάπτεστη* 3203. 8; so *Νιουμῶς ἐφάπτεστη* 3204. 13.

b) of Beginning: *ἄρχι τόκω οὕτω τῶ ἀργυρίω . . .* 1738. 6; *ἄρχι τῶ χρόνω ὁ ἐνιαυτὸς ὁ μετὰ Θύναρχον ἄρχοντα* C 298. 40–41.

c) of Claiming: *ἀντιποιεῖτη Ἀθάνωνος* 3080. 4; *Ἑρμαΐας* 3081. 4–5.

d) of Care: *ἐπιμέλεσθαι . . . τῶν ἀντεθε(ι)μένων* 3392. 4; 4136. 7.

e) Compounded with *πρό*: *οὕτ[ως δ]ὲ προστατεῖμεν αὐτῶν* 1780. 14–15.

20. In an inscription of Acraephia of which only the last lines are preserved: *θ . . . ω Ἀπολλο[δ]ώρω, τῶν φαρετριτάων Θιοτέλιος Μνασίππω, τῶν σφενδονατάων Δαμοκλεῖος Ζωΐλω* (n. 2714), it seems probable that we have the genitive used as the object of a verb of ruling, the verb of the Genitive Absolute to be supplied with the proper names in the genitive being *ἄρχοντος* or the like (*cf.* *τῶν ταραντίνων*[1] *ἀναγεόμεν(ος) T[ι]μοσθένεις* 2466. 6–8).

21. A form of the Genitive of Cause with Verbs of Emotion is to be recognized in a dedicatory inscription: *[Ἁ] πόλις Ὀρχομενίων [Ἰ]ππαρέταν [Εἰρ]ωδότω εὐνοίας τᾶς ἐν αὐτάν* (n. 3223), where the genitive *εὐνοίας* indicates the source of the gratitude which impelled the citizens of Orchomenus to set up a statue of Hipparetа,—a verbal idea implied, though not expressed.

C. Genitive with Adjectives.[2]

22. The adjective *ἱαρός*, 'sacred to', as an adjective denoting possession, is followed by the Genitive when it is used attribu-

[1] *Cf.* Hesych. *ταραντῖνοι· ἱππεῖς τινες ὀνομάζονται.*

[2] For the Genitive after adjectives in the comparative degree, *v.* § 6. 2.

tively or as a predicate after the verb *εἰμί*: *Παρθένα ἰαρὰ τῶ Σαράπιος* 3377. 2–3; *ἁ γᾶ ἰαρὰ Διονούσω κὴ τᾶς πόλιος* 1786, *ἰαρὼς εἶμεν τῶ Σαράπιος κὴ τᾶς Ἴσιος* 3201. 6; so 3198–3204[1], *Τῶ Πτωϊεῖυς ἰαρόν* 2735, *Ἰαρὸν Γ[αία]ς [Μα]καίρας Τελεσσφόρω* 2452, *Ἰαρὸ[ν] Νυμφ[ά]ω[ν]* 2453. When used predicatively, in agreement with the object of the verb *ἀντίθειμι*, *ἰαρός* is regularly followed by the Dative (*v.* § 9. 30. a)), exceptionally by the Genitive: *ἰαρὼς [τῶ Σαρά]πιος* 3365. 2–3. Many examples of the genitive with *ἰαρός* are to be found in the *Κάβιρος*-inscriptions (3575–4123), *e. g.* *Ἰαρὸς τῶ Καβίρω* 3968, 3949, 3951, and examples cited § 7. 1. Only once does the dative seem to be used: *[Τοῖ Καβί]ροι ἰ[αρός]* 3953.

D. Genitive in Looser Relations.

23. The Genitive of the Time within Which is used

a) in Dates: *μεινὸς Ὁμολωΐω* 3301. 1; so genitive of month alone: *μεινὸς Θειλουθίω* C 298. 1–2; *μεινὸς Ἀλαλκομενίω ibid.* ll. 13–14, 25–26; *μεινὸς πράτω ibid.* l. 27; 3363, 2861. 1.

Regularly, the genitive of the name of the month is followed by the dative of the day, defining the date more exactly (*cf.* § 9. 29).

A curious kind of shorthand expression occurs several times in the Nicareta inscription, where the date is expressed by two simple genitives, the name of the archon and that of the month: *Ξενοκρίτω Ἀλαλκομενίω · Λιουκίσκω Θιουίω, etc.* C 295. 61, 65, 68, 74–75.

b) in the Phrase *κὴ πολέμω κὴ ἰράνας* 283. 4–5; 2386–2388. *Cf.* § 15. 5. 4).

Dative.

24. The Dative of the Indirect Object is found

A. with Transitive Verbs:

a) *δίδωμι*: *Μογέα δίδωτι τᾷ γυναικὶ δῶρον* 3467. 1–2; *Χάρεις ἔδωκε Εὐπλοΐωνί με* 3468.

b) *ἀποδίδωμι*: *τὰν σούγγραφον ἀπ[ο]δότω Ϝιφιάδας τοῖς πολεμάρχυς κὴ τοῖ ταμίη κὴ το[ῖς] ἐγγούοις* C 295. 153; *Εὐβώλυ Ἀρχεδάμω Φωκεῖι χρίος ἀπέδωκα* C 298. 3–4; *ibid.* 15, 35; *ἀποδόντος τὰν ἀγαθὰν μαντείαν Βοιωτοῖς* 2724. 3–4.

Also: *ποτιδίδωμι*: *εἶμεν ποτιδεδομένον χρόνον Εὐβώλυ* C 298. 36–37.

[1] In 3083. 6–10: *ἀντίθειτι · · · · τῦ Τρεφωνίυ ἰαρὸν εἶμεν* (so 3080, 3081), the influence of the main verb predominates.

c) γράφω: χρειμάτων ὤν ἔγραψαν αὐτῇ 3172. 138–139.

d) παραγράφω: Νικαρέτη παρεγράφει C 295. 173.

e) καταβάλλω: κατέβαλε τῦ ταμί[η . . .] . . . δραχμὰς Fίκατι 3303. 5–6 (*cf.* 3339. 4).

The long list of datives in C 296 contains, no doubt, Datives of the Indirect Object after some verb of payment or the like, lost at the beginning of the inscription.

f) τίθειμι: Ὀσθίλος, ὦ[ι] πένθος θῆκεν ἀποφθίμενος 1880.

g) ἀνατίθειμι: the Dative after this verb is especially frequent owing to the large number of dedicatory inscriptions, *e. g.* Βοιωτοὶ τὸν τρίποδα ἀνέθεικαν τᾶς Χαρίτεσσι 3207. 1–2. Often the verb is not expressed and we find a simple nominative and dative, as Φίλων τοῖ Κυπαρίσσοι 3205, Κρίτων καὶ Θειόσδοτος τοῖ Δὶ τὠπωρεῖι 2733, or even nominative, accusative, and dative, as Ἀρχανδρὶς Καπίωνος τὸν ουἱὸν κὴ Πτωὶς Κράτωνος Φίλωνα τὸν ἀδελφιὸν τῦς θεῦς 2795, or again, dative, nominative, and modifying phrase, without verb, Δὶ Ὁμολωΐοι Ἀγειμώνδας ἀπὸ δεκά[τας 2456.

In this usage, the accusative of the direct object is often not expressed, being implied in the actual object dedicated, as Βοιωτοὶ Ἀπόλλωνι Πτωΐοι ἀνέθιαν (*sc.* τὸν τρίποδα) 2723. 1. On the other hand, the dative of the indirect object is sometimes omitted, for the sake of brevity, where it can be supplied from a succeeding clause: τὸν τρίποδα ἀνέθειαν Βοιωτοί (*sc.* τοῖ θεοῖ) μαντευσαμένω τῶ θεῶ καὶ ἀποδόντος, κτλ. 2724. 2–3.

Also: ἐκτίθειμι: τὰς αὐτὰς τιμὰς ἐκτεθήκανθι Ἡγοσθενίτης C 283. 5–6.

h) ποττάττω: ποτ]τάττει αὐτεῖ 3338. 4.

i) καταράω? 3055. 2.

j) ὀφείλω: κὴ οὔτ' ὀφείλετη αὐτῦ ἔτι οὐθέν C 298. 33, 49–51.

B. with Intransitive Verbs:

a) δοκέω: δεδόχθη τᾶ βωλᾶ κὴ τῦ δάμυ 3287. 3; 504–509, *etc.*

b) ποθίκω: μεὶ ποθίκοντα μειθενί 3350. 4; 3080. 3–4; 3081. 3–4; 3083. 20–21.

c) ἔσσειμι: μεὶ ἐσσεῖμεν μειθενί 3198. 3; 3199–3204.

d) ἰαρειτεύω: Δάμων Εὐαρίδαο ἄρξας κὴ ἰαρειτεύσας Σαράπι, Ἴσι, Ἀνούβι (*sc.* ἀνέθεικε) 3215. 1–2.

Here the datives by a kind of zeugma depend both on ἰαρειτεύσας and on ἀνέθεικε, understood. *Cf.* Ἱππαρέτα Ἡροδότου ἱερατεύουσα Ματρὶ Θεῶν 3216. So in the following inscription: Ἀθανοδώρα Πολιουμναστίδαο ἰαρειάξασα Δάματρι Θεσμοφόρῳ τό τε πρόθιουρον ἐπεσκεύαξε καὶ τὸν ἀμφίθιουρον ἀνέθεικε (2876), Δάματρι must be construed as Dative of the Indirect Object with ἰαρειάξασα and ἀνέθεικε and Dative of Interest with ἐπεσκεύαξε.

C. with Substantives, kindred in derivation or meaning to verbs which take a Dative of the Indirect Object:

Διαγραφὰ Νικαρέτη διὰ τραπέδδας C 295. 170; *Ἄνθεμα τοῖ πάϊ[δι] τῶ Καβίρ[ω]* 2458. Here we may also read *Ἀνθέμα*, a proper name (*v.* Dittenberger *ad. loc.*). *Θεοκκὼ Ἑρμαΐω ἰάρει[α] Ποτειδάονι Ἐμπυλήο[ι]* 2465 (*cf.* B. d) *supra*).

25. The Dative of Interest is used frequently with verbs of office, especially *ἄρχοντος*:[1] *ἄνδρεσσι χοραγίοντες* 3211. 1; C 290. 2; *Κτεισίαο ἄρχοντος Βοιωτῦς, Ἐρχομεν[ί]υς δὲ Καραΐχω . . . . . γραμματίδδοντος τῦ[ς] πολεμάρχυς [Δ]ιωνουσίω*, 3174. 18–19 and 24–25 (*cf.* 3178). 3068. 1–2; 2723. 1; 3067. 1; 3083. 4; 2858. 1; (all with *ἄρχοντος*).

With *ἄρχοντος*, this Dative of the People is often replaced by a prepositional phrase with *ἐν* and the name of the town: *Ἄρχοντος ἐν Ἐρχομενῦ Θυνάρχω . . . ἐν δὲ Γελατίη Μενοίταυ* C 298. 25–27; *ἄρχοντος ἐν Θεισπιῆς* C 295. 23–24, 57, 137, 152, 171; so *ἄρχοντος ἐν κυν[ῦ]* B[υω]τῶν 2719; or by the phrase *ἐπὶ πόλιος* (*v.* §10, *ἐπί* 1) b)).

Other Datives of Interest occur in C 298. 38–40; 1780. 16–17.

a) The Dative of the Possessor occurs often in Proxeny Decrees, in the formula *κὴ εἶμεν αὐτῦ γᾶς κὴ Ϝυκίας ἔππασιν* or *ἐνωνάν* 3166. 6; 3287. 6–7. Also, in the Nicareta inscription: *τὰς οὐπε[ρ]αμερίας τὰς ἰώσας αὐτῆ* C 295. 46 (*cf.* 55–56); and in the Manumission inscriptions: *παιδάριον τὸ γενόμενον αὐτῷ* 3301. 2; *ὔ ὄνουμα* 3313, 3352, 3322, 3331, 1780. 6–7. With *ὑπάρχω*: *ἐπιδή ἐστι τῆ πόλι Σιφείων προ[υ]πάρχωσα εὔνοια* C 283. 2–3; *ibid.* 13.

b) The Dative of the Agent is found with the Perfect Passive Infinitive in the formula of decrees *προβεβωλευμένον εἶμεν αὐτῦ ποτὶ δᾶμον* 2848. 2.

26. The Dative of Association.

ὁμολογ(ί)α Εὐβώλυ . . . κὴ τῆ πόλι C 298. 27–28; C 295. 124–128.

27. The Dative after Verbs compounded with Certain Prepositions is found most often with compounds of *παρά*:

a) *πάρειμι*: *παριόντος Νικαρέτη Δεξίππω . . . τῶ ἀνδρός* C 295. 126; *παρεῖαν τῆ Κλιῶι φίλυ* 3199. 13. So 3198. 7; 3317. 2; 3329. 3–4.

b) *παραμένω* (very frequent in Manumission inscriptions): *παραμείνασαν ἀσαυτῦ κὴ τῆ γου[νηκ]ὶ αὐτῶ* 3303. 3–4. So *αὐτῆ* 3314. 3; *αὐτεῖς* 3315. 5; *Παρθένᾳ* 3321. 3, *etc.*

[1] *Cf.* Meisterhans, § 84. 32.

c) Also: σουνεπινευόντων αὐτῦ Νίκωνος κὴ Ἀπολλῶς 3386. 16–20.

28. The Dative of Manner is found in the formula ἀγαθῆ τύχη 3287. 1; and in κυνῆ, ξυνῆ (= κοινῇ), used adverbially, 4136. 4–5; 4249.

a) the Dative of Means with χράομαι: ο[ὕδ]ατι χρειεῖσθη [πο]τίμυ 3169. 8.

b) the Dative of Respect: νικάσαντες ἱππασίῃ 3087. 2.

29. The Dative of Time is regularly used in Dates, to give the day of the month, the month being given in the genitive, as μεινὸς Θουΐω πεντεχηδεκάτη 3352. 1–2.

The name of the month is never put in the dative, but when used alone is expressed in the genitive: Θυνάρχω ἄρχοντος μεινὸς Θειλουθίω, Ἀρχίαρος, κτλ. C 298. 1–2; or by a prepositional phrase with ἐν: ἐν τῦ Ἀλαλ[κο]μενίοι μεινί C 295. 141–142.

To other words ἐν is prefixed. *V.* § 10, ἐν 1) b).

30. The Dative with Adjectives.

a) ἰαρός. The Dative is found after ἰαρός in the Manumission inscriptions where the case is at the same time dependent on the verb ἀντίθειμι: ἀντίθειτι τὰν Ϝιδίαν θρεπτὰν Εὐφροσόναν ἰαρὰν τεῖ Σαράπι 3304. 2-4; and so regularly in the Manumission inscriptions of Chaeronea 3301–3406, and of Lebadea 3080–3083 (where, however, ἰαρὸν εἶμεν follows the dative, which thus depends more directly on ἀντίθειμι, *cf.* p. 52, footnote). When ἰαρός is used alone or with εἰμί, it is followed by the Genitive. *V.* § 9. 22.

b) χρείσιμος. In a Proxeny Decree—χρείσιμός ἐστι τοῖς ἀϊ δειμένοις 2858. 3–4.

c) εὔνοος. Θεόμναστος εὔνοος ἐὼν διατε[λ]ῖ τοῖ κοινοῖ Βοιωτῶν 280. 1–2.

§ 10. Prepositions.

1. ἀντί.

With Genitive only:

ἀντί occurs in an elegiac couplet = 'in return for':

Εὐχὰν ἐκτελέσαντι Διωνύσῳ Νεομήδης
ἔργων ἀντ' ἀγαθῶν μνᾶμ' ἀνέθηκε τόδε 1794.

2. ἀπό

With Genitive only:

a) of Place: Ἀγέδικον Δαφίταο Ἠολεῖα ἀπ' Ἀλεξαν[δρ]είας 3167.

5–6[1] (*cf.* *Σωσίβιον Διοσκορίδαο Ἀλεξανδρεῖα* 3166. 3–4); *ἀπὸ τῶ* [*Ϝ*]*άστιος* [*ἐν*] *τὸ*[*ν*] . . . . (of limits of a boundary) 3170. 3.

b) of Time (the starting-point): *ἰαρὸν εἶμεν τὸν πάν*[*τα χρό*]*νον ἀπὸ τᾶσδε τᾶς ἁμέρας* 3080. 3 (*cf.* 3362. 4–5).

c) of the Source (of expenditure, *etc.*):[2] *πόρον δ' εἶμε*[*ν*] *ἀπὸ τῶν πολιτικῶν* C 295. 40; similar expression, *ibid.* l. 60; *ἀπὸ τᾶς ἐ*[*σ*]*δοκᾶς* [*τὸ ἀνάλωμα παρ*]*ασχόντες* 3086. 2; *Δὶ Ὁμολωΐοι Ἀγειμώνδας ἀπὸ δεκά*[*τας*] 2456.

d) as an Equivalent for the Partitive Genitive:[3] (*ἀποδόμεν*) *ἀπὸ* [*τ*]*ᾶν ὑπε*[*ρ*]*αμεριάων* . . . . . *ὃ ἐπίθωσε αὐτὰν ἁ πόλις* C 295. 14–15 (*cf.* *ταμίας ἀπέδωκε* . . . *ἀπὸ τᾶς σουγγ*(*ρ*)*άφω τὸ κατάλυπον* C 298. 16-17, and the Latin usage, *ex* with the ablative = the Partitive Genitive).

e) of Cause (= 'in accordance with'):[4] *χρίος ἀπέδωκα ἀπὸ τᾶς σουγγράφω* C 298. 3–4.

This use of *ἀπό* corresponds closely with the use of *κατά* with the accusative (*cf.* *δόμεν* [*τ*]*ὰ πά*[*ντα*] *κὰτ τὰν σούγγραφον* C 295. 48).

Here, too, perhaps, belongs, by a slight zeugma, the use of *ἀπό* cited under d).

3. *διά*.

With Genitive only:

διά is found only with the genitive, in the sense 'by means of,' 'through the agency of': *Διαγραφὰ Νικαρέτη διὰ τραπέδδας* C 295. 170; [*παρ*]*έγραψαν αὐτῆ διὰ τραπέδδας* C 295. 38 (*cf.* *ἐπὶ τᾶς Πιστοκλεῖος τραπέδδας Νικαρέτη παρεγράφει* C 295. 172–173, where the idea of place is predominant); *τὰν ἀνάθεσιν ποιόμενος διὰ τῶ συνεδρίω κατ τὸν νόμον* 3302. 4–5, a regular formula in the Manumission inscriptions of Chaeronea; once: *διὰ τᾶς βωλᾶς* (3349. 4) instead of *διὰ τῶ συνεδρίω*.

4. *ἐν*.

Note on the Preposition *ἐν* in Boeotian.

Instead of the two prepositions, *ἐν* with the dative and *εἰς* (*ἐς*) with the accusative, the Boeotian dialect shows the use of only one preposition *ἐν*, expressing both rest in a place, and motion

[1] This use of *ἀπό* defines more exactly the provenance. *Cf.* (in the *κοινή*) *Αἰολεὺς ἀπὸ Κύμης* 3196. 15–16; *Ἀντιοχεὺς ἀπὸ Δάφνης ibid.* 26, 28, 38, and *Ἀντιοχεὺς ἀπὸ Μαιάνδρου* 3197. 3–4; and *v.* § 10, *ἐξ* c).

[2] *Cf.* Lutz, p. 45. [3] *Cf.* Lutz, p. 46. [4] *Cf.* Lutz, p. 46.

into a place, with the corresponding figurative meanings, and joined with the dative and the accusative. εἰς (ἐς) does not occur. In this, Boeotian represents the original usage of the Greek language, corresponding to the use of *en*, *in*, in other Indo-Germanic languages.[1]

1) With Dative:

a) of Place: ἐπὶ Ξενοκρίτω ἄρχοντος ἐν Θεισπιῆς C 295. 24. So ἐν Θεισπιῆς C 295. 57, 76, 137, 152, 170–171 (*bis*); C 298. 25, 26; 3083. 4–5; ἐν Ὀγχειστοῖ 1747. 1; ἐμ Βελφοῖς 2418. 23; ἐν τῦ ἰαρῦ 3169. 10; ἐ[ν τ]ῦ Μειλιχίυ 3169. 7–8; ἐν τῆ ἀγορῆ 3170. 6; ἐν τῆ [Λ]ιυ[σ]ιά[δ]ι (a stream) 3170. 7; ἐ(ν) τ˜ ὁδῦ 3170. 10; ἐ[ν] τοῖ Μελαμποδείοι C 283. 15–16; 1780. 24–25; 2406. 2; semi-figuratively: τὸ ἀργυύριον τὸ ἐν τῦ [δ]μο[λόγ]υ γεγραμμένον C 295. 158 (*cf.* C 298. 48); ἐν τῦ ψαφί[σματι 3054. 17; φόρον τὸν ἐν τῆ θείκη γεγραμμένον 3083. 15–16; ἄρχοντυς ἐν κυν[ῦ] Β[υω]τῶν 2719; ἀστρέφετη ἐν τῆ π[όλι 2849. 7–8.

b) of Time: ἐν τῦ Ἀλαλ[χο]μενίοι μεινί C 295. 141–142 (*cf.* § 9. 29); C 295. 54–55; 1739. 6; ἐν τῦ γεγραμμένυ χρόνυ . . . . , ἐν τῦ χρόνυ τῦ γεγραμμένυ C 295. 155, 159; 1739. 12; [ἐ]ν παντὶ καιροῖ 280. 3; 2383. 16; 3059. 13.

c) Notions of Time and Place Combined: λειτωργῖμεν ἐν τῆς θοσίης 3083. 25.

[1] *Cf.* H. W. Smyth, *The Arcado-Cyprian Dialect*, p. 80, (*Transactions of the American Philological Association* for 1887, Vol. XVIII): "ἐν, *cum accus.* and *cum dat.*, is a relic of the period when this preposition was construed as the German *in*. The Aeolic εἰς and Ionic ἐς(εἰς) gradually drove out this double construction."

ἐν with the accusative is also found in Thessalian, Locrian, Aetolian, Delphian, Elean, Phocian, and Arcado-Cyprian (in the form ἰν). In several of these dialects (Thessalian, Aetolian, Delphian) εἰς is found as well. Lesbian has always εἰς with the accusative.

ἐν with the accusative in Pindar is probably an instance of the influence of his native dialect.

For examples of ἐν with the accusative, and discussions of its relation to εἰς with the accusative, consult Allen: *De dialecto Locrensium*, Diss. Lipsiae 1870, p. 70; Führer: *De dialecto boeotica*, Göttingen 1876, p. 38 *sq.*; Geyer: *De praepositionum graec. forma et usu*, Altenburg 1880, p. 26 *sq.*; Smyth, *loc. cit.*; Valaori: *Der delphische Dialekt*, Göttingen 1901, p. 78; Meyer: *Griechische Grammatik* (1896), p. 108, Anm. 2; Brugmann: *Griechische Grammatik* (in Müller's *Handbuch*, 3 Aufl. 1900), p. 438 *sq.*; Gildersleeve on Pindar, *Pyth.* II. 11.

2) With Accusative:

a) of Place, 'into, to, or upon' (after a verb implying motion): *ἀπεγράψανθο ἐμ πελτοφόρας*, 'caused their names to be inscribed on (written into) the list of peltasts,' 2786. 8–9, a regular formula in the Lists of Recruits of Copae (2781–2789), Hyettus (2809–2832), Acraephia (2715–2721). So *ἐν τὰ τάγματα* 3293. 4; 1748. 3–4; 1756. 2–4; *ἐν τὼς ὁπλίτας* [*κὴ*] *ἐν τὼς ἱππότας* 1747. 3–4; 2389. 2–3; 2390. 3; *ἀγγράψη ἐν στάλαν* C 295. 30; C 283. 15; *ἐν τὸ λεύκωμα ἐσγράψι* 1739. 11, 14; *το*]*ὶ ἐν τὰν Ἀσία*[*ν*] *στ*[*ρατευσάμενοι* 3206 1; [*Πρᾶτον τόμον εἶμε*]*ν ἀπὸ τῶ* [*Ϝ*]*άστιος . . . . ἐν τὰν Προβασίαν . . . . ἐν τὸν ἀετὸν ἐπὶ τῶ τάφω . . . ἐν τὸν ὅρον τὸν ἐν τῆ ἀγορῆ* 3170. 4–6–7, in a series of boundary markings, in which *ἐν* with the accusative varies with *ἐπί* and *ἔττε* (*v. sub vocc.*); *καταβὰς ἐν Τρεφώνιον* 4136. 1–2; semi-figuratively: *ἐν προεδρίαν* [*κ*]*αλῖ ἁ πόλις* C 283. 3–4; *ibid.* 11–12; figuratively: *ἐνενιχθεῖ ἁ ἀνφορὰ ἐν οὗτο* C 295. 49.

b) of Limit: *γραφέμεν . . . ἐν τρία τάλαντα* 3055. 7, 'to the sum of.' 2420. 37–39.

c) of Time: *ἐν τὸν ἅπαντα χρόνον* 1780. 18; 1781. 2–4; 1789. 7–8.

d) of Purpose: *πόρον* [*δ' εἶ*]*μεν ἐν οὗτο* ('for this purpose') *ἀπὸ τῶν . . . .* C 295. 60; *τοὶ* [*συ*]*νεβάλονθο ἐν* [*τ*]*ὸν ναό*[*ν* ('for the temple') 3191. 2; 2418. 22; *Τη*[*λέ*]*μαχος . . . Τρ*[*ε*]*φωνίῳ ἐν τὸν* [*θ*]*ησαυρὸν δαρικοὺς δύο, κτλ.* ('for the treasury', though here the idea of place may also be present, 'into the treasury') 3055. 12–14.

e) of the Object of Feeling: [*Ἀ*] *πόλις Ὀρχομενίων* [*Ἰ*]*π-παρέταν* [*Εἰρ*]*ωδότω εὐνοίας τᾶς ἐν αὐτάν* 3223, 'on account of her goodwill towards itself.'

5. *ἐναντία, ἐναντίον.*

The improper preposition *ἐναντία* occurs with the Genitive in the sense 'before', in two Manumission documents: *ἀφιειτι Σάων Ἀτ*[*ε*]*αν ἐλεύθερον ἐναντία τῶ Ἀσκλαπιῶ κὴ τῶ Ἀπόλλωνος·* 1779. 2–7; *πα*[*ρακατα*]*τίθεται οὗτα τὰ σώ*[*μ*]*α*[*τα*] *ἐναντία τῶ Ἀσκλαπιῶ παρὰ* [*Ἐ*]*πίτιμον* 1780. 10–13; *ἐναντίον* is restored in *ἐγγύων ἐναντί*]*ον δυοῖν* 1739. 6–7.

6. ἐξ, ἐσς, ἐς, ἐκ.

With Genitive only:

a) of Origin: *παιδάριον τὸ γενόμενον αὐτῷ ἐκ τᾶς θρεπτᾶς* 3301. 2; *τὸ* [*παιδά*]*ριον τὸ ἐξ αὐτᾶς* 3313. 4; *προ*[*υ*]*πάρχωσα εὔνοια ἐκ προγόνων* C 283. 2–3.

b) of Transfer: *τυὶ ἀπεγράψανθο ἐσς ἐφήβων ἐν πελτοφόρας* 2718. 5-6, a formula in the Lists of Recruits of Acraephia (2715–2721). Once, with pregnant force: *τυὶ ἐσς ἐφήβων·* (2721) without any verb. *ἀπειλ*[*ειλυ*]*θέοντες ἐς τῶν* [*ἐ*]*φεί*-[*β*]*ων ἐν τάγμα* 1756. 2–4; 1749. 1–3.

c) of Place: *Μακεδόνας ἐ*[*σς*] *Ἐδέσσας* 2848. 4; *ἐπιδεὶ Τίμων Δηδάλω Περρηβὸς ἐς Φαλάννας χρείσιμός ἐστι, κτλ.* 2858. 2–3; . . . . . *Βοιώτιος ἐξ Ἐρχομ*[*ενῶ*]· M 1130, *Λοκρὸς ἐσς Ὀπόεντος* 4136. 1; (to define more closely one's provenance, *cf.* *ἀπό* a)).

d) of the Agent (viewed as Source): *τὰν ὁμόνοιαν . . . τὰν ἐκ τῶν προγόνων παρδοθεῖσαν* C 283. 8–10 (*cf.* *supra* a)).

7. ἐπί.

1) With Genitive:

a) of Place where: *ἐν τὸν ἀετὸν ἐπὶ τῶ τάφω . . . . ἐν τὸν ὄρο*]*ν τὸν ἐπὶ τῶ χαράδρ*[*ω*] ('upon')[1] 3170. 6, 9. The second *ἐπί* approaches the sense of 'at' (*cf.* Eng. 'on the river' = 'on the bank'). *ἐπὶ τᾶς Πιστοκλεῖος τραπέδδας* 'at the bank' C 295. 172–173 (originally, 'upon the table', *cf.* *διὰ τραπέδδας* C 295. 170, 'through the bank', in which the influence of the literal meaning of *τράπεδδα* is less present).[2] *ἀπ*[*υ*]*χαρυξάτω ἐπὶ τῶ μνάματος* ('at the tomb') 1780. 19–20.

For the genitive with *ἐπί* in late grave stele inscriptions, as *ἐπὶ Μυρτῶς ἠρωΐδι* 2685, 2671, *v.* Dittenberger *ad* n. 1713 and n. 589.

b) figuratively, of the Sphere of Authority, 'over', 'in charge of': *τῦ ταμί*[*η τῦ*] *ἐπὶ τῶν ἱαρῶν* 3303. 6; *Φίλωνος ἄρχοντος Βοιωτῦς, ἐπὶ πόλιος δὲ Θρασουλάω* 2813. 2–3, a regular formula in the Lists of Recruits of Hyettus (2809–2832) and Acraephia (2715–2721). So 4172. 1–2; 2390. 2.

[1] *Cf.* *ἐ*]*πὶ τὸν ὄρον τὸν ἐν τῆ* [*Λ*]*ου*[*σ*]*ιά*[*δ*]*ι ibid.* l. 11 (Λουσιάς is a stream or spring).

[2] *Cf.* *τῶν μὲν οἶκοι χρημάτων . . . . τῶν δ'ἐπὶ τῆς τραπέζης ὄντων*, Dem. XLV. 30.

The sphere of authority with *ἄρχοντος* is also expressed by the dative of the name of the people (as in the first part of this formula) or by the dative, usually of the name of the town, with the preposition *ἐν* (*cf.* *ἐν* 1) a)).

In 1739. 16: *δεῖ* [*ε*]*ἰ Βοιωτῶν φερέμεν εἶ ἐπὶ πόλιος*, the meaning is obscure.

c) of Time: *ἐπὶ Ξενοκρίτω ἄρχοντος* C 295. 23, 136–137, 151–152, 175, 1–2; *ἐπ' ἄρ*[*χοντος* . . . . 3054. 16; 1727. 1.

2) With Dative:

a) of Place (in inscriptions on grave-stones): *ἐπ' Ἀρισστοδίκαι* 'at (the grave of) Aristodika,' lit. 'upon the grave' 3228, *ἐπὶ Fοίκωνι* 2738, *ἐπ*<*ε*>*ὶ Προκλεῖί εἰμι* 3113, *ἐπ' Ἀγεισίδι* 2883, *ἐπ' Ἀγειτορίνοι* 2884.[1]

This construction is found only in early Boeotian inscriptions (written in the epichoric alphabet) and again in the very late inscriptions in the *κοινή*, by a revival of the ancient style. In all the intervening period only the nominative is used. *V.* Dittenberger *ad* n. 589.

b) of Time: *μεινὸς Ἀγριωνίω ὀγδ*[*ό*]*η ἐπὶ Fικάδι* 3348. 1–2, 'on the eighth day after (upon) the twentieth.'

c) of Condition: *ἐφ' ὗ* [. . . . *τὰ*]*ς ὁπεραμερίας λάψετη* 3054. 9–10; *ἀγιρέμεν* . . . *τὰ ἰαρὰ χρείματα κυνῆ ἐφ' οὐγίη κατὰ πᾶσαν χώραν* 4136. 4–6;[2] *ἐφ' εἰμιολίοι* 1739. 15 (*cf.* l. 11 and Ditt. *ad loc.*).

3) With Accusative:

a) of Place, 'to, toward': *ἐ*]*πὶ τὸν ὅρον* 'to the boundary' (*cf.* *ἐν* 2) a) and *ἔττε*) 3170. 10–11; *ἐν τὰν ὁδὸ*]*ν τὰν ἐπὶ Λεβάδε*[*ια*]*ν* 'the road (leading) to Lebadea', *ἐ*(*ν*) *τῆ ὁδῦ τῆ* [*ἐ*]*πὶ Χ*[*η*]*ρώνιαν* 3170. 5, 10, 18; semi-figuratively: *ἐ*[*π*]*ὶ τὰς κοινὰς συνόδως καλέονθι* C 283. 6–7.

b) of Purpose: *ἄρχοντος ἐπὶ τὸ ἄγα*[*λμα*] 4155. 4; *ἀρχὰ ἐπ*[*ὶ τὸ ἄγαλμα·* 4159. 2;[3] *Ἁ σταθεῖσα ἀρχὰ ἐ*[*π*]*ὶ τὸν* . . . . . 3170. 1.

[1] The prevalence and conventional character of this construction account for the use of the dative with *ἐπί* in two early stele inscriptions where the accusative might have been expected: *Ἀμφάλκεις* [*ἔ*]*στισ' ἐπὶ Κιτύλοι ἠδ' ἐπὶ Δέρμνι* 579, *Μνᾶμ' ἐπ' Ὀλιγε*[*ί*]*δαι μ' ὁ πατὴρ* [*ἐ*]*πέθηκε θανό*[*ν*]*τι* 1880. *Cf.* n. 1890 and M 765 (critical note on ll. 2–3).

[2] *Cf.* Holleaux, *Bull.* XIV. p. 31.

[3] M. Holleaux's reading, considered doubtful by Dittenberger. *V.* Ditt. *ad loc.*

8. ἔττε.

The improper preposition ἔττε (Attic ἔστε) occurs in the Boundary inscription of Orchomenus, apparently once with the Accusative and once with the Genitive: *ἀπὸ* [. . . . *τῶ τ*]*ᾶς Λ*[*ουσι*]*ά*[*δ*]*ος* [*π*]*όρω ἔττε τῶν ὄρων τὸν μέσον*, [. . . *ἀπὸ* . . . *ἔτ*]*τε τᾶς Προβασίας κὴ τᾶς Πορπουλιάδος* 3170. 12–13 and 14.

9. κατά, κατ, καγ.

1) With Genitive:

a) 'Against' (of financial obligations): *τὰς οὐπεραμερίας τὰς κὰτ τᾶς πόλιος* C 295. 157–158; same expression, ll. 76–77, l. 32; also: [*τ*]*ᾶν ὑπε*[*ρ*]*αμεριάων τᾶν ἰωσάων κὰτ τᾶς πόλιος* l. 15 and *οὐπεραμερίας ἃς ἔχι κὰτ τᾶς πόλιος* l. 151. Similarly *τὰν συυγγραφὰν ἃν ἔχι κὰτ* [*τῶν*] *πολεμάρχων ibid.* l. 58–59 (*cf.* l. 20 and 3172. 149).

2) With Accusative:

a) of Place: *κὴ κατὰ γᾶν κὴ κατὰ θάλατταν* 3166. 7, a regular formula in Proxeny Decrees. *ἀγιρέμεν . . . χρείματα . . . κατὰ πᾶσαν χώραν* 4136. 4–6.

b) of Time: *κὰτ ἐνιαυτὸν ἕκαστον* C 298. 42–43; *καθ' ἕκαστον ἐνιαυτόν ibid.* ll. 51–52; *κατὰ μεῖνα* [*ἕκασ*]*τον ibid.* ll. 53–54.

c) 'According to':

α) of law: *κὰτ τὸ ψάφισμα τῶ δάμω* C 298. 11–12, 17–18; C 295. 6–7; *κατ τὰν* [*διαθείκαν* . . . 4137. 5–6; *κατ* [*τ*]*ὰν στάλαν* 1780. 23–24; *κατὰ τὸν νόμον* C 295. 105–106; *κὰτ τὸν νόμον*, a regular formula in the Manumission inscriptions of Chaeronea (3301–3406, *cf. διά*).

β) of financial contracts: *κὰτ τὸ ὁμόλογον* C 295. 26 (*cf.* C 298. 31); *δόμεν* [*τ*]*ὰ πά*[*ντα*] *κὰτ τὰν σούγγραφον* C 295. 48;[1] *πραττώσας* . . . . *κὰτ τὰς οὐπε*[*ρ*]*αμερίας* C 295. 45–46.

γ) of religion: *ἀνέθειχαν* . . . *κατ τὰν μαντειΐαν τῶ Ἀπόλλωνος* 3207. 2; 1672, 1674, so *κατ τὰν μαντείαν* 2724 c. 2; 2724 d. 2; C 282. 2; 4156. 3–4; 4157. 2; *κατὰ δὲ τὸν θιόν* 517. 2.

δ) of manner: *κατὰ μειθένα τρόπον* 3080. 4; 3081. 4; *κ*]*αθ' ὄντινα ὤν τρόπον* 3080. 5; *καθ' ὃν δεί τινα ὤν τρόπον* 3081. 5; *κὰ*(*τ*) *ταὐτὰ δὲ* C 295. 31; C 283. 5.

[1] This *κατ* disappears in Dittenberger's text: *δόμεν* [*κ*]*ατ' αὐ*[*τὺ*] *αὐ*[*τῶ*]*ν σούνγραφον* 3172. 148–149.

10. μετά, πεδά.

1) With Genitive, 'with': *χρίος ἀπέδωκα ἀπὸ τᾶς σουγγράφω πεδὰ τῶν πολεμάρχων κὴ τῶν κατοπτάων* C 298. 5–6; same expression, *ibid.* l. 22 *sqq.*; *[ἀποδόμε]ν πεδὰ τῶ[ν] πολεμάρχων* C 295. 52–53.

In these expressions, evidently legal forms, *πεδά* implies not only participation in the financial transactions indicated, but also joint responsibility, and is almost equivalent to 'in the presence of, and with the consent of' the polemarchs, *etc.* *Cf.* our 'by and with the consent of the Council.'

2) With Accusative, 'after', of time or order: *ἄρχι τῶ χρόνω ὁ ἐνιαυτὸς ὁ μετὰ Θύναρχον ἄρχοντα* C 298. 40–41; *τὸν ἐνιαυτόν, ὅστις κα μετ' Εὐβοΐσκον ἄρχει* 3391. 6–7.

11. (παρά), πάρ.

1) With Genitive:

a) of Source: *κεκόμιστη Εὔβωλος πὰρ τᾶς πόλιος τὸ δάνειον* C 298. 29–30; *κομίδ[δει]τη Νικαρέτα τὸ ἀργούριον πὰρ τᾶς πόλιος* C 295. 148–150; *τὸ γενόμε]νον πὰρ τᾶς πόλιος* 3054. 11.

b) of the Agent (conceived as Source): *Νικαρέτη παρεγράφει πὰρ Πολιουκρίτω . . . . ὑπὲρ τᾶς πόλιος* C 295. 173.

2) With Accusative, 'beside' (after verbs of motion), 'with'; also, 'along by':

a) of Place (specifically, with persons = 'into their keeping,' or the like): *θέσθη μεσέγγ[υ]ον πὰρ Fιφιάδαν* C 295. 147; so *τὸ ὁμόλογον τὸ πὰρ Θιόφεστον . . . τεθέν ibid.* ll. 26–27 (*cf.* ll. 36–37); *τὰν σύγγραφον τὰν τεθεῖσαν πὰρ Fιφιάδαν* l. 35; *πα[ραχατα]τίθεται οὗτα τὰ σώ[μ]α[τα] . . . παρὰ ['E]πίτιμον, κτλ.* 1780. 10–14. Here, too, belong the following: *τὰς σουγγράφως τὰς κιμένας πὰρ Εὔφρονα κὴ Φιδίαν, κτλ.* and *τὰς σουγγράφως τὰς κιμένας πὰρ Σώφιλον . . . κὴ πὰρ Διωνύσιον* C 298. 7–8 *sqq.* and 19 *sqq.* (*κεῖμαι*, as passive of *τίθημι*). In these expressions, the verb is sometimes omitted, being implied in the case after the preposition: *ἁ σούγγραφος πὰρ Fιφιάδαν* C 295. 121–122, *sc.* *ἐτέθει* or *κῖτη*. So C 295. 168–169; 3173. 16–17. *ἀπογράφεσθη δὲ . . . πὰρ τὸν ταμίαν . . . τά τε καύματα τῶν προβάτων, κτλ.* C 298. 41–44; *παρμείναντα πὰρ τὰν ματέρα* 3083. 10–11; *παρμενῖ . . . πὰρ Δωΐλον* 3083. 17–19.

In the last two examples we find the accusative with *πάρ* where we should naturally expect the dative. The usual construction with *παρμένω* (a verb

of frequent occurrence in Manumission inscriptions) is the dative alone. These instances of παρά with the accusative where παρά with the dative would be more regular are probably to be regarded as showing the tendency to encroachment on the part of the accusative in late Greek, especially as used with prepositions, which finally led to the accusative's becoming a universal case with prepositions, as in Modern Greek. Many examples of this *accusativus invalescens* are cited by Geyer (*Observ. Epigraph.* p. 28 *sq.*) both with παρά and with other prepositions in inscriptions of about the same period as this (*c.* 250–150 B. C.)

Though παρά with the accusative is occasionally found in the literature after verbs of rest,[1] yet in nearly every instance cited, motion is distinctly implied by the context, and in the remaining cases, the idea is that of extension or nearness in the literal sense, so that they are not quite parallel to this semi-figurative use of παρά with the accusative of persons, after παραμένω, a verb which has a strong affinity for the dative.

b) A peculiar use of πάρ with the accusative occurs with the passive of ὀφείλω: ἐπιδεὶ κεκόμιστη Εὔβωλος πὰρ τᾶς πόλιος τὸ δάνειον ἅπαν . . . κὴ οὔτ' ὀφείλετη αὐτῦ ἔτι οὐθὲν πὰρ τὰν πόλιν, ... 'and there is no further indebtedness to him on the part of the city.' C 298. 29–34.

We should naturally expect the genitive with πάρ here after ὀφείλετη as above after κεκόμιστη, and as in παρεγράφει πὰρ Πολιουκρίτω C 295. 173, where πάρ with the genitive is equivalent to ὑπό with the genitive after a passive verb. This use of πάρ with the accusative may, perhaps, be explained as an extension of the use of παρά with the accusative to denote 'by reason of,'[2] the idea of indebtedness being derived from that of cause, just as in the English phrase we conversely get the idea of cause from that of indebtedness: "There is no further indebtedness to him *on account of* the city." But *cf. supra.*

c) of Location, 'along by, near': κατασκευάττη κ[ράναν] ἐν τῦ ἰαρῦ εἶ πὰρ τὸ [ἰ]αρ[όν . . . 3169. 9–10 (*cf.* Xen. *An.* 1. 2. 13: ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη).

12. περί.

With Genitive only, 'concerning': συνωμολογείσαν]το περὶ τῶ δανείω 3054. 3–4; καθὼς ἁ πό]λις περὶ οὕτων ἐψαφίττα[το *ibid.* l. 8; πάντα περὶ παντός, 'all concerning everything' = 'on all counts, absolutely all.' C 298. 34.

[1] *V.* Kühner *ad Anab.* I. 8. 5 and Kühner–Gerth, *Griechische Grammatik* 2.[1], p. 511.

[2] *Cf.* Lutz, p. 153. 5).

13. ποτ, ποτί, ποδ.

1) With Dative:

a) of Place, 'near': *θηραμένην Δαματρίω, 'Απολλοφάνην 'Αθανοδότω 'Αντιοχεῖας τῶν ποδ Δάφνη* 518. 3–5.

b) 'Besides,' 'in addition to': *δόμεν . . . σούνγραφον ποτ τῆ οὐπαρχώση οὐπε[ρα]μερίη* 3172. 148–150.[1]

2) With Accusative:

a) of Direction, 'toward': *Ὅρια Κ[ω]πήων ποτ' 'Αχρηιφεῖα[ς]* 2792.

b) 'Before,' 'in the presence of': *τὸ ἅλωμα ἀπολογίτταστη ποτὶ κατόπ[τας]* C 295. 38–39. *πρός* with the accusative is the regular term in Attic prose for appearance or proceedings before a board of magistrates, as *τὴν αἰτίαν πρὸς τοὺς τριάκοντα ἀπελύσω*, Lysias XIII. 75; *id.* XXIII. 13; Plato, *Euthy.* 2 A.

c) 'In reference to,' 'toward': *ἔλεξε προβεβωλευμένον εἶμεν αὐτῦ ποτὶ δᾶμον* 2848. 2, a regular formula in decrees; *τὰν ὁμόνοιαν διαφυλάττι . . . ἁ πόλις 'Ηγοσθενιτάων πὸτ τὰν πόλιν Σιφείων* C 283. 8–11; and in an inscription where the context is lost: *κὴ [. . . . . οὔτε ποτ τὰν πό]λιν οὔτε ποτ τὰν ἀρχὰν . . . . . γεγραμμένα* 1739. 16–18.

d) 'Against': *τὸν πόλεμον, τὸν] ἐπο[λέμιον] Βοιωτοὶ . . . . π]οτ τὼς ἀσεβίοντας τὸ ἰαρὸ[ν* 2418. 1–3.

14. σούν.

With Dative only, 'with,' 'together with': *εἶμεν ποτιδεδομένον χρόνον . . . ἐπινομίας Ϝέτια πέτταρα βούεσσι σοὺν ἵππυς διακατίης Ϝίκατι, προβάτυς σοὺν ἤγυς χειλίης·* C 298. 36–40.

15. οὐπέρ.

With Genitive only:

a) 'In behalf of' (in the sense of 'as representative of'): *παρεῖαν οὐπὲρ τᾶς πόλ[ι]ος πολέμαρχοι* C 295. 129 *sq.*; *παρεῖαν πολ[έμ]αρχο[ι] ὑπὲρ τᾶ[ς] πό[λ]ιος* 3173. 5–6; *Νικαρέτη παρεγράφει πὰρ Πολιουχρίτω . . . . ταμίαο οὐπὲρ τᾶς πόλιος τὸ σουνχωρειθέν . . .* C 295. 174; (*cf. κἂν ἄλλος ἐπιφέρῃ ὑπὲρ Νικαρέτας* C 295. 114). *ὑπὲρ αὐτουσαυτῶ ἀνέθεικε* 3055. 9.

b) 'Concerning': *ὃ ἐπίθωσαν οὐπὲρ τᾶν οὐπεραμεριάων* C 295. 135–136; *τό τε φάφισμα οὖτο κὴ τὸ οὐπὲρ τᾶς ἀποδόσιος* C 295. 31.

[1] The text is not certain. *V.* §13. 6 *ad fin.*

c) In *τάν τε σύγγραφον, ἂν ἔ[δω]καν οὑπὲρ [ο]ὗτων τῶν χρειμάτων*, 'the note which they gave for these moneys,' C 295. 19–20, the two senses, 'concerning' and 'representing,' are combined.

§ 11. The Voices.

Active.

1. The Future Active of *ἐμβαίνω* occurs with causative meaning: *ἐγγύως δύο ἀξιο]χρειέας καθιστάει, ἐσς ἀρχᾶς ἐμβάσι ἁ [ἀρχὰ ἄλλον* 1739. 10.

2. The Aorist Active of *ἀποδίδωμι* is found in the sense of 'pay back': *οὗτ]ω ἀπέδομεν ἀπὸ τῶ κεφαλήω κὴ ἀπελεια[νάμεθα*, 'paid back on the principal and obtained a quittance,' 1737. 17, 14, 11.

3. The Active of *χράω* is found in the sense of 'lend': *δς ἀργούριον] χρείσι τᾶ πό[λι* 2383. 6.

4. The Active of *ἄρχω* occurs several times: *ἄρχι τόκω οὕτω τῶ ἀργυρίω* . . . 1738. 6; *ἄρχι τῶ χρόνω ὁ ἐνιαυτὸς ὁ μετὰ Θύναρχον ἄρχοντα* C 298. 40–41; *ἄρχει[ν] δ' [α]ὐτὰ* . . . . 1739 *ad fin.*

Middle.

5. Of the Direct Middle a few instances occur:

ἐφάπτομη: *μὲ ἐξεῖμεν μειθενὶ ἐφάπτεστη* = 'to lay hands upon,' 3201. 7, and regularly in Manumission inscriptions.

ἵσταμη: *μεινὸς Δαματρίω ὀγδόη ἱσταμένω* 507. 1; 509. 1.

ἀστρέφομη: *σεμ]νῶς ἀστρέφετη* . . . . 2849. 7.

ἐπιτίθεμη: *ἐπιθεμένω τῶ δά[μω* 2406. 1.

φήνομη: *φήνε[ιτη]* 2383. 16–17.

6. The Indirect Middle is found with the following verbs, often in a causative sense:

αἱρέω: *χρίος ἀπέδωκα* . . . . *ἀνελόμενος τὰς σουγγράφως*, 'I paid the debt and (took back for myself) recovered the notes,' C 298. 6 and 18; so *τὰν σουγγραφὰν* . . . . *ἀνελέσθη* C 295. 58–59 (*cf. σούγγραφον* . . . *θέσθη* . . . *πὰρ Fιφιάδαν* C 295. 143–146); *κὴ ὁ ταμίας κὴ ὧν ποθείλετο Νικαρέτα δέκα*,—*ποθείλετο* = 'chose in addition,' C 295. 21.

γράφω: *σούγγραφον δὲ γράψασθη* = 'to have a contract drawn up,' C 295. 143; [ο]ὗτα *τὰ χρήματα ἀνεγράψατο Ἀγ* . . . . . 1737. 6; *κεφαλὰ ὧν ἀνεγράψατο ἁ πόλις* 1737. 9;—*ἀνεγράψατο* = 'had recorded' (*cf. ἀνέγραψαν καθὼς ἐποείσανθο τὰν ἀπόδοσιν τῶν δανείων*, 'they recorded how,' *etc.* C 295. 4–5 and 1737. 19); *ἀπογράφεσθη*,

'to register,' C 298. 41–42, 47; *Fί[κ]ατιFέτιες ἀπεγράψανθο* = 'had themselves enrolled' 3067. 1; 4172. 3; so *ἀπεγράψαντο . . . . ἐν τὰ τάγματα* 1750. 2–3, and the same verb in other military lists (2809–2832, 2781–2789, *etc.*); *τὰς ὑπεραμερίας διαγράψασθη* C 295. 22, 'to get the record of the debts destroyed' (said of the debtor, *cf. διαγράψη τὰς οὑπερ[αμ]ερίας ibid.* 75–76, 'to destroy the record,' said of the creditor).

δουλίδδω: *μὲι ἐξεῖμεν μειθενὶ ἐφάπτεστη μειδὲ καταδουλίτταστη* = 'to enslave' (to oneself) 3201. 7; 3083. 22; and regularly in Manumission inscriptions.

κομίδδω: *ὅπως κα κομιττάμενοι τ[ὰν ἐλευθερίαν . . .* 2406. 8, 'having recovered.' *ἐπὶ δέ κα κομίδ[δει]τη Νικαρέτα τὸ ἀργούριον πὰρ τᾶς πόλιος*, 'when N. recovers the money from the city,' C 295. 148–150; *κ[ομί]δδ[ε]σθη . . . τὸ ἀργούριον* C 295. 159–160.

λειαίνω: *οὕτω ἀπέδομεν ἀπὸ τῶ κ]εφαλήω κὴ ἀπελει[α]νάμεθα* 1737. 11, same formula *ibid.* ll. 14 and 17,—*ἀπελειανάμεθα* = 'obtained the destruction of a note,' *i. e.* a quittance (said of the debtor). *Cf.* the active *ἐσλιᾶνη* (*ἐκλειᾶναι*) n. 3172 = 'to destroy a note' after payment (said of the creditor), and *v.* Dittenberger *ad* n. 1737. *τὰς ἐ[σ]πράξις . . . . διαλιάνασ[θη] τὼς πολεμάρχως*, 'the polemarchs shall see that the writs of execution are destroyed,' C 295. 55–58.

ποιέω: *ἀνέγραψαν καθὼς ἐποείσανθο τὰν ἀπόδοσιν τῶν δανείων* C 295. 4–5,—*ἐποείσανθο* = 'conducted' (caused to be made) the payment of the loan. *Cf.* also § 15. 4, b) and 2849. 5–7. Also: *ἢ δέ κά τις ἀντιποιεῖτη Ἀθάνωνος* 3080. 4; 3081. 4, 'lays claim to.'

πράττω: A possible case of the middle of this verb is *[πράττειτ]η* 3171. 49. *Cf.* the active in the Nicareta inscription (C 295, 3172) and *v.* Dittenberger *ad loc.*

τίθειμι: *σούγγραφον δὲ γράψασθη . . . . κὴ θέσθη . . . . πὰρ Fιφιάδαν* C 295. 143–146 = 'to have a contract drawn up and deposited with Wiphiades.'

φέρω: *τὸν στέφανον ὔσετη* 4136. 6–8.

ἐπιψαφίδδω: *ἐπιδεὶ ἐπεψαφίττατο ὁ δᾶμος* C 295. 11–12, 'voted' (said of the assembly). *Cf.* the active, *ἐπεψάφιδδε*, 'put to the vote' (said of the presiding officer—often in Proxeny Decrees—the same distinction between active and middle being observed as in Attic Greek).

7. As Subjective Middle may be regarded *συμβάλλομη*: *τοιὶ [συ]νεβάλονθο ἐν [τ]ὸν ναὸ[ν . . . .* 3191. 2; 3192, 'contributed' (from their own resources).

Deponent Verbs.

8. ἀναγέομη, 'command': τῶν ταραντίνων ἀναγεόμεν(ος) 2466. 6–7.

βείλομη: ὁ βειλόμενος 3080. 6; 3081. 6–7.

γίνυμη: οὐτὶ γίνυτη 1737. 5–6; 3303. 6; C 295. 29.

παργίνυμη: ὁπόττοι κα παργινύωνθη C 283. 11–12; *ibid.* 7–8.

δέομη: τοῖς ἀϊ δειμένοις 2858. 3–4.

(ἐπι)δέχομη: ἐπιδ]έξασθη τῶν χρειμάτων 2406. 7.

κῖμη: τὰς συγγράφως τὰς κιμένας πὰρ Εὔφρονα C 298. 6–8, 18 *sqq.*

λάδδουμη (=λάζυμαι): ὥστε λάδδουσθη 3054. 6.

διαλέγομη: . . . . μένας διαλέγεσθη 2410. 7 (fragmentary inscription).

ἀπολογίδδομη, 'reckon': τὸ ἄλωμα ἀπολογίτταστη C 295. 39.

μαντεύομη, in two different senses, 'to be *μάντις*' and 'to give an answer' (said of the god): μαντευομένω ['*Θ*]νυμάστω 2723 *ad fin.*, 'when O. held the office of *μάντις*.' So in a series of inscriptions, 2723–2724 e. μαντευσαμένω τῶ θεῶ καὶ ἀποδύντος τὰν ἀγαθὰν μαντείαν 2724. 2–3.

ἐπιμέλομη, 'take care': προστατεῖμεν αὐτῶν κὴ [ἐπι]μέλεσθαι 1780. 15–16; 4136. 7.

στρατεύομη: τοιὶ πρᾶτον ἐστροτεύαθη C 292. 6; C 293. 6; C 294. 13.

χράομη: ο[ὔδ]ατι χρειεῖσθη [πο]τίμυ 3169. 8.

Passive.

9. The Passive Voice occurs infrequently: [ἀνά]γχασ[θε]ν τὸ πολέμαρχυ . . . δόμεν [τ]ὰ πά[ντα] C 295. 46–48; *ibid.* l. 173; ἐσσεγράφεν ἐν π[ελτοφόρας·] 2390. 3; 2389. 1–3; πα[ραχατα]τίθεται 1780. 10–11; C 298. 33; ἐ[ν τ]άν κα ἐνενιχθεῖ ἁ ἀνφορὰ ἐν οὗτο 3172. 150 (*cf.* § 13. 6 *ad fin.*); ἐπιμέλεσθαι—ὅπως μὲ ἀδικίωνθη 3392. 6–7; τοὶ δὲ πολέμαρχοι, ἐπί κα τὸ ψάφισμα κου[ρ]ωθείει, ἀνγραψάνθω C 283. 14–15; γέγραπτη 529. 5; 3166. 9–10; 4128. 11–12; 1719. 10; ἐπείσθει Σω[. . . (in a fragmentary inscription) 3398. 5.

10. In τὰ συνχωρειθέντα χρείματα C 295. 50, we find the Accusative of the Inner Object of an intransitive verb, made the subject of a neuter Passive Participle.

§12. The Tenses.

Present Indicative.

1. The Present Indicative in its ordinary use, as representing a continued action in present time, occurs seldom:[1] *ὀφείλι ἁ πόλις Ἀθανήων τοῖ* [*δαμοσίοι δραχμὰς* . . . 1738. 4; *ἐπιδεὶ* . . . *οὔτ' ὀφείλετη αὐτῦ, ἔτι οὐθὲν πὰρ τὰν πόλιν, ἀλλ' ἀπέχι πάντα* C 298. 29–34; C 283. 2, 4, 7, 9; *σεμ*]*νῶς ἀστρέφετη ἐν τῆ π*[*όλι* 2849. 7–8; *ἐπ*<*ε*>*ὶ Προκλεῖί εἰμι* 3113, 593, 595, 599, 605, [*Τῶ Κα*]*βίρω εἰμί* 3969, ... *εἰμί* 4071, *καλὸς εἶ* 4122, . . . *κ*]*οντα ἐννέα· οὑτὶ γίνυτη* (*ἀρ*)*γ*(*ουρ*)*ίω Ἠγινήω* [. . . . *πέτταρ*]*ες*·—'the sum total is' . . . . (after a list of sums) 1737. 5–6.

2. A noteworthy use of the Present Indicative is found in the numerous Manumission inscriptions (3301–3406, *etc.*), which have ordinarily the form of a dedication to a divinity. In these, the present, *ἀντίθειτι*, is always used, where we should expect the aorist, *ἀνέθεικε*, as in other dedicatory inscriptions:[2] *Δεξίππω ἄρχω μεινὸς Ἑρμαΐω πεντεκηδεκάτη, Δαμάγειτος Καφισοδώρω ἀντίθειτι τὰς Ϝιδίας δούλας Ζωΐλαν καὶ Δαμὼν ἰαρὰς τεῖ Σαράπει, τὰν ἀνάθεσιν ποϊόμενος διὰ τῶ συνεδρίω κὰτ τὸν νόμον* C 319, *et sic saepe*—3301–3406, 3081. 1; 3082. 3; 3083. 6; 3199. 9–10; *etc.*, so also, *ἀφίειτι*: [*Ε*]*ὐρυμείλω ἄρχοντος ἀφίειτι Σάων Ἀτ*[*έ*]*αν ἐλεύθερον ἐναντία τῶ Ἀσκλαπιῶ* 1779, 1780, or where the sense seems to require a future form as the apodosis of an implied or expressed condition: *Ἀρχείνω ἄρχω μεινὸς Θουίω πεντεκηδεκάτη, Διουκλεῖς κὴ Κωτίλα ἀντίθεντι τὰν Ϝιδίαν θρεπτάν, ἥ ὄνιουμα Ζωπουρίνα, ἰαρ*[*ὰν*] *τεῖ Σεράπει, παραμείνασαν αὐτεῖς ἃς κα ζῶνθι*, C 320, 'provided she shall have remained with them, so long as they live' (a frequent proviso in Manumission documents); *ἐ*[*π*]*ὶ δέ* [*τί*] *κα πάθει Εὔτυχος, πα*[*ρακατα*]*τίθεται οὗτα τὰ σώ*[*μ*]*α*[*τα*] *ἐναντία τῶ Ἀσκλαπιῶ, κτλ.* 1780.

This use of the present tense is perhaps to be explained from the nature of the legal transaction recorded. In the case of immediate and unconditional emancipation, the use of the present tense might imply a continuous sanction on the part of the master of the freedom of a former slave; and

[1] Owing to the fact that by far the greater part of the inscriptions consists of records of past events, or of decrees, which must refer to the future.

[2] In 3334. 1 the aorist is wrongly supplied by Dittenberger. The aorist occurs in some inscriptions in the *κοινή*, *e. g.* 3376, 3378.

In the Manumission inscriptions of other states than Boeotia, the aorist is used, *e. g.*: *Ἀνέθεκε Ἐκέφυλος Νεαρέταν τῷ Ποό*[*ι*]*δᾶνι* C 19. So C 21 and C 22 (Laconia). So the aorist *ἀπέδοτο* regularly in the numerous Manumission documents of Delphi.

in the case of emancipation deferred till the owner's death it would of course be necessary that his consent should be recorded before his death, *i. e.* in the form of a present dedication of the slave to a divinity. In this latter instance, the present would practically express only a present intention of an action to be really performed at a later date. The unlimited character of the present tense, as being, in a sense, inclusive of both past and future, would make its use natural in legal documents of this type.

3. A somewhat similar employment of the Present where the Aorist might be expected is found in an early vase inscription: *Μογέα δίδωτι τᾷ γυναικὶ δῶρον* 3467. 1 (*cf. Χάρεις ἔδωκε Εὐπλοίωνί με* 3468, *Ποιμανορίδας μ' ἐπέδωκε* 2245, *ante a.* 350).

With this use of the present may be compared the use of the imperfect rather than the aorist of *πέμπω* and the imperfect *ἐποίει* of artists' signatures.[1] As by the use of these imperfects the personality of the sender or of the maker is made to follow the messenger, or live in the work of art, in a manner that would be impossible to the detachment of the aorist, so the present *δίδωτι* may connect the giver with his gift as *ἔδωκε* could not. The ancient Boeotians were, perhaps, of the opinion of Lowell, that

"The gift without the giver is bare." [2]

4. Another Present Indicative that requires remark occurs in a financial transaction: *ἄρχι τόχω οὕτω τῶ ἀργυρίω ὁ ἐνιαυτὸς ὁ μετὰ* . . . . 1738. 6. Similarly: *εἶμεν ποτιδεδομένον χρόνον Εὐβώλυ ἐπινομίας ϝέτια πέτταρα* . . . . *ἄρχι τῶ χρόνω ὁ ἐνιαυτὸς ὁ μετὰ Θύναρχον ἄρχοντα Ἐρχομενίυς* C 298. 36–41.

Here, the present *ἀρχι* evidently refers to the future and is nearly or quite equivalent to an imperative. It may be explained as a present agreement as to a future act, or rather as the expression of a present obligation to be fulfilled in the future.

In the case of all these presents (*ἀντίθετι, δίδωτι, ἄρχι*) it seems simpler to consider the action to be represented as merely *brought to pass* in the unlimited present, not as *continued* or *going on.*

5. In one instance, the Present is used nearly in the sense of a Perfect, to express the continued result of a completed action, —*ἀπέχω* (have recovered) = 'am in possession of': *ἐπιδεὶ κεκόμιστη Εὔβωλος πὰρ τᾶς πόλιος τὸ δάνειον ἅπαν* . . . . *κὴ οὔτ' ὀφείλετη αὐτῦ ἔτι οὐθὲν πὰρ τὰν πόλιν, ἀλλ' ἀπέχι πάντα περὶ παντός, κὴ ἀποδεδόανθι τῆ πόλι τὸ ἔχοντες τὰς ὁμολογίας·* C 298. 29 *sqq.*

[1] Though this usage does not occur in the Boeotian inscriptions, *cf.* § 12. 12.

[2] The conative signification, 'offer,' seems here inadmissible.

Imperfect Indicative.

6. The Imperfect tense is always used in the phrase *ἐπεψάφιδδε ὁ δεῖνα*, in the heading of decrees of assembly where the name of the presiding officer is given: *Ξεναρίστω ἄρχοντος μεινὸς Ἀλαλκομενίω πετράδι ἀπιόντος, ἐπεψάφιδδε Ἀχηός, Ἀπολλόδωρος Καφισίαο ἔλεξε, δεδόχθη τοῖ δάμοι·* C 364. 1–3; C 295. 8, 41; 504. 1; 505. 1; 506. 2; 507. 1; 2861. 1, and in other Proxeny Decrees. In this, Boeotian usage agrees with the Attic, *ὁ δεῖνα ἐπεψήφιζε*.

This imperfect is probably to be explained as an imperfect of repeated action: 'So-and-So put to the vote' (all the motions of the session) *i. e.* 'was presiding officer.'[1] It is thus a little different from the imperfects of denominative verbs derived from names of officers, used in similar headings, as *ἐγραμμάτευε βουλᾷ καὶ δάμῳ Ἔλιξος Εὐ[δά]μου, ἐστρατάγουν Παγχάρης, κτλ.* C 105. 1 *sqq.* (Megara, 3d. cent.), [*ὁ δεῖνα*] *ἐπεστάτει*, C 156. 1–2 (*C. I. G.* 2483, Astypalaea, 2d cent.), where the verb itself denotes a state of being and the imperfect merely continuance in that state in past time. In the Boeotian inscriptions, such verbs, in the formulas of decrees, *etc.*, are always put in the Genitive Absolute.

7. Other Imperfects are rare: [*συνεβάλ*]*ονθο—ἐν τὸ*[*ν*] *πόλεμον, τὸν ὑ*[*πὲρ τῶ ἰ*]*αρῶ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτο*[*ί*] 2418. 22–23 (355–346 B. C.), 'the war which the Boeotians were engaged in.'

Future Indicative.

8. The Future Indicative, as it occurs in these inscriptions, in decrees and legal documents, expresses an injunction and is practically equivalent to the Imperative, with which it is sometimes coupled: *δεκάταν δὲ οἴσονθι τοὶ ἐμ*[*βάντες . . . .* 1739. 15, 'those who enter shall bear a tithe'; *ἢ δέ κά τις ἐμβὰς . . . . ἐγγύως δύο ἀξιω*]*χρειέας καθιστάει, ἐσς ἀρχᾶς ἐμβάσι ἁ* [*ἀρχὰ ἄλλον, τὸν δὲ προτηνὶ ἐμβ*]*άντα ἐν τὸ λεύκωμα ἐσγράψι, κτλ.* 1739. 9–11; *ἢ δέ κα ἔτι δώει Ἀθανοδώρα, εἶσι Ἀνδρικὸς φόρον τὸν ἐν τᾖ θείκη γεγραμμένον· ἢ δέ τί κα πάθει Ἀθανοδώρα, παρμενῖ Ἀνδρικὸς τὸν περιττὸν χρόνον πὰρ Δωΐλον, ἔπιτα ἰ*[*α*]*ρὸς ἔστω* 3083. 13–20; *ὅστις δέ κα τῶ Διὸς τῶ Βασιλεῖος ἐπιμελειθείει τῶ ναῶ, τὸν στέφανον ὔσετη* (= *οἴσεται*) 4136. 6–8 (in a series of injunctions of an oracle, of which the others are expressed by the infinitive).

9. The Future Indicative is found once in a dependent clause with *ἐφ' ὔ* (= *ἐφ' ᾧ*), 'on condition that': *ἐφ' ὔ* [. . . . . *τὰ*]*ς ὑπερα-μερίας λάψετη* 3054. 9–10.

[1] *Cf.* § 12. 11 and 22.

Aorist Indicative.

10. The Aorist tense, is, as would be expected, the most common in these inscriptions. Its use is that of the ordinary factitive aorist, expressing a simple occurrence in past time, and without peculiarity. Most frequent at all periods is the aorist of *ἀνατίθεμι* in dedicatory inscriptions, *e. g.*: *Δαιτώνδα[ς] ἀνέθεικε τοῖ Καβίροι* 2457 (5th cent.), so, *ἀνέθεικε*, 3671, 3607, 3738, 1793, 3091. 5, 3092. 2, 2230, 551, *ἀνέθετ* (probably = *ἀνέθεικε*) 3682, (all before 350 B. C.), 1788, 2473, 2876, 3213, *etc.*, *ἀνέθειαν ταῖ Δάματρι* 1671, 1831, (before 350 B. C.), so, *ἀνέθεαν* or *ἀνέθεικαν*, 553, 2463, 3207. 1, 3087. 1, *etc.*, *ἀνεθέταν* 3211. 2, 2229 (*c.* 400 B. C.).

11. The Aorist *ἔλεξε* in the introductory formula of decrees marks the transition from the general heading of the day (*τῶ δεῖνα ἄρχοντος . . . ἐπεψάφιδδε ὁ δεῖνα*) to the particular bill in hand:[1] *Εὐξιθίω ἄρχοντος μεινὸς Δαματρίω ὀγδόη ἱσταμένω ἐπεψάφιδδε Καφισίας, Μειλίων Ἀφροδίτω ἔλεξε, δεδόχθη τοῖ δάμοι, κτλ.* M 938. 1–2. So 504. 2; 505. 2; 506. 2; 507. 2; 509. 1, and regularly in the Proxeny Decrees of Tanagra; C 295. 10, 42. *ἔλεξε* is also found in similar headings with a shorter preamble, as 3166. 3; 3287. 2; 2708. 1; or with no preamble, C 283. 1. So *τὸ σ]ούνεδρυ ἔλεξαν* 4127. 2–3; 4128. 1.

12. The Aorist *ἐπόεισε* in artists' signatures occurs several times: *Γαμείδεις ἐπόεισε* 1873, 2229, (both before 350 B. C.), 530, 2471, 2532, 2729, M 1130. The Imperfect does not occur.[2]

13. The Aorist *ἔδοξε*, in the formula *ἔδοξε τοῖ δάμοι* (2407. 2–3; 3167. 3; 1726. 1; 1729. 1; 3055. 1), is less common than the infinitive *δεδόχθη* dependent on the aorist *ἔλεξε* (*v. supra* 11).

14. Other Aorists are: *ἔγραψαν*: *χρειμάτων ὧν ἔγραψαν αὐτῆ* 3172. 138–139; and very frequently the aorists of the compounds of *γράφω*, especially the middle and passive aorists, in legal documents: *ἀ]νεγράψαμεν τὸ Τιμύλλω* 1737. 19; *χρήματα ἀνεγράψατο ibid.* ll. 6 and 9; *ἐσσεγράφε[ν] ἐν [π]ελτοφόραι* 2389, 2390, *Νικαρέτη παρεγράφει* C 295. 173, *τοὶ ἀπεγράψανθο ἐν πελτοφόραι* 2809–2832, *etc.* *ἀπέδωκα*: *χρίοι ἀπέδωκα* C 298. 3–4; *ἀπέδομεν* 1737. 14 and 17; *ἔδωκε* 3468, *ἐπέδωκε* 2245, (*cf.* § 12. 3). *ἀπήνιξεν* (= *ἀπήνεγκε*): *ἀ]πήνιξεν [Μ]όσ[χ]ος* 1737. 12. *ἀφῆκε* 2383. 13. *ἔθαψαν*: *Ἱππόμαχε χῆρε· οὗτον ἔθαψ[α]ν τὸ Ἀθαναϊστ[ή]* 687. *θῆκεν* 1880. 5; [*ἐ*]*πέθηκε*

[1] *Cf.* § 12. 6.

[2] The imperfect is found in archaic artists' signatures in other dialects, though the aorist predominates. *Cf.* [Πολ]*υμέδες ἐποίεε Ἀργεῖος* (first part of 6th cent.) and M. Homolle's note *ad loc.*, *Bull.* 24, p. 448. *Cf.* also Gildersleeve, *Synt. of Class. Greek*, 213 n. 1.

ibid. 2–3. ἔστασε: *Ἀμφάλκεις* [ἔ]στασ' *ἐπὶ Κιτύλοι ἠδ' ἐπὶ Δέρμυι* 579. ἀπεστείλαμεν: *δι*[*ὰ*] *τῶ συμβόλω* [*ἀ*]*πεστείλαμεν ἀπυδό*[*ντες* 1737. 16. ἐστρυτεύαθη: *τοὶ πρᾶτον ἐστρυτεύαθη* C 292. 6; C 293. 6; C 294. 13–14.

15. The Aorist is used in dependent clauses where in English the Pluperfect might be employed: *Νικόδαμος τρεπεδ*[*δ*]*ίτας τὰν παρκαταθείκαν ἃν ἔλαβεν πὰρ Πυυθίωνος Πυυθιήω, ὃ ἔπραξε Δάμων, δραχμὰς Ϝίκατι, κτλ.* 2420. 33-37, 'the deposit which he had received from Pythion,' *etc.*

Perfect Indicative.

16. The Perfect active occurs twice in dependent clauses after *ἐπιδεί*, in conjunction with present tenses, and so once the Perfect middle. The meaning is the ordinary one of the Perfect tense, representing action completed in present time: ἐκτεθήκανθι: *ἐπιδὴ ἐστι τῆ πόλι Σιφείων προ*[*υ*]*πάρχωσα εὔνοια ἐκ προγόνων κὴ ἐν προεδρίαν* [*κ*]*αλῖ ἁ πόλις Ἠγοσθενιτάων ὁπόττοι κα παρί*[*ω*]*νθι Σιφείων, κὰ*(*τ*) *ταὐτὰ δὲ κὴ τοὶ Σιφεῖ*[*ε*]*ς τὰς αὐτὰς τιμὰς ἐκτεθήκανθι Ἠγοσθενίτης κὴ ἐ*[*π*]*ὶ τὰς κοινὰς συνόδως καλέονθι τὼς παργινυμένως· . . . . δεδόχθη τοῖ δάμοι, κτλ.* C 283. 2–11; κεκόμιστη, ἀποδεδόανθι: *ἐπιδεὶ κεκόμιστη Εὔβωλος πὰρ τᾶς πόλιος τὸ δάνειον ἅπαν . . . . κὴ οὔτ' ὀφείλετη αὐτῦ ἔτι οὐθὲν πὰρ τὰν πόλιν, ἀλλ' ἀπέχι πάντα περὶ παντός, κὴ ἀποδεδόανθι τῆ πόλι τὸ ἔχοντες τὰς ὁμολογίας· εἶμεν ποτιδεδομένον χρόνον Εὐβώλυ ἐπινομίας, κτλ.* C 298. 29–37. In . . . .] *ὁπόττα παρκέκλειτε αὐ*[*τὸν ὁ δᾶμος ὁ Ἀθανήων, . . .* 2406. 12, the immediate context is lost.

17. The Perfect passive of γ ρ ά φ ω is used in the third person singular with reference to the settled provisions of decrees: *ἐν τῦ*] *δόγματι* [*γέ*]*γραπτη* 1719. 10; [*τὰ*] *ἄλλα πάντα, καθάπερ κὴ τοῖς ἄλλοις προξένυς κὴ εὐεργέτης γέγραπτη* 3166. 9–10; 529. 5.

In this conventional phrase with *καθάπερ*, in Proxeny Decrees, the verb is usually not expressed.

Pluperfect and Future Perfect.

18. The Pluperfect and the Future Perfect tenses do not occur.

Change of Tenses.

19. An abrupt change of tenses occurs in one of the Manumission inscriptions: *ἀντίθειτι . . . . . κὴ κατέβαλε . . . δραχμὰς* 3303. 2–5 (*cf.* *ἀ*[*ντίθησι . . . .] καὶ κατέβαλε . . .* 3344. 2–5).

Here the aorist, *κατέβαλε*, denotes the single specific act of depositing a sum of money, while the present, *ἀντίθειτι*, has a more general force. *V.* § 12. 2.

Tenses of the Other Moods.

20. In the Subjunctive, Optative, Imperative, and Infinitive, the tenses are used simply to qualify the action, the Present as continued, the Aorist as merely occurring, the Perfect as completed, without designating time. For examples, *v.* § 13.

21. The Present has sometimes a conative force, as in *ἢ δέ κά τις καταδουλίδδε(ι)τη εἶ ἐφάπτειτη*, 'if anybody tries to enslave,' *etc.* 3198. 4–7.

22. The Perfect tense in the infinitive *δεδόχθη*, which is regularly employed in decrees, emphasizes the idea of fixedness and permanence.

Tenses of the Participle.

23. The tenses of the Participle express time relatively to that of the leading verb, the Present and Perfect denoting time relatively present, and the Aorist time relatively past. The Future tense of the Participle does not occur. Present Participle: *σχολάδδων τώς [τε ἐφείβως παιδεύων, σεμ]νῶς ἀστρέφετη* 2849. 6–7. Perfect Participle: *οὗτα Ϝεϝυκονομειόντων τῶν πολεμάρχων .... δεδόχθη τῦ δάμυ* C 295. 24–28. Aorist Participle: *ὅπως κα κομιττάμενοι τ[ὰν ἐλευθερίαν . . .] . . . διατελίωνθι φίλοι* 2406. 8–9.

For other examples, *v.* § 15.

In n. 3211. 2: *ἄνδρεσσι χοραγίοντες νικάσαντες Διωνύσοι ἀνεθέταν*, the present participle *χοραγίωντες* is used as an imperfect, denoting time relatively past. *Cf.* the aorist participle *χοραγείσαντες* in n. 3210.

§13. The Moods.

Finite Moods in Simple Sentences.

1. The only finite moods found in simple sentences are the Indicative and the Imperative in their usual signification.

2. The Imperative of the second person is found only in grave stele inscriptions, especially *χαῖρε* (or *χῆρε*) 'farewell': *Τίμων χῆρε* 2089, *Κερείσιχος χῆρε* 2033, *Ἀριστονόα χαῖρε* 2920, *Εὐάμερε χα[ῖρε]* 2952, 2042, *Σωτηρίχα χαῖρε ἀγαθά* 1704, *Ἱππόμαχε χῆρε· οὗτον ἔθαψ[α]ν τὺ Ἀθαναϊστ[ή]* . . . 687, 2964, 3017, 3021, 3025, 3251, *etc.*

This conventional expression, frequent in late inscriptions, does not occur in the early Boeotian epitaphs.

So *εὖ πρᾶσσε*, in a metrical epitaph: *Καλλία Λιγί(θ)θυιο· τὺ δ' εὖ πρᾶσ[σ' ὦ] παρυδῶτα* 2852, and the aorist *ἐσίδεσθε*: *ἀλλ' ἐσίδε[σθε]* 3225 (6th, or early 5th cent. B. C.).

3. The Imperative of the third person is found chiefly in the conclusions of conditional or conditional relative sentences. It occurs in the stipulations of the various forms of Manumission documents and in those of the Nicareta inscription. The tenses used are the present and the aorist with the usual distinction between them, the present denoting a continued state or repeated action, and the aorist a momentary action. *ἢ δέ κά τις ἀντιποιεῖτη Ἀθάνωνος εἶ ἄλλο τι ἀδικ[εῖ κ]αθ' ὄντινα ὤν τρόπον, οὐπερδικιόνθω κὴ προϊστάνθω τύ τε ἰαρεῖες, κτλ.* 3080.4 *sqq.*; 3081. 4 *sqq.*; *κούριος ἔστω ὁ ἰαρεὺς κὴ τὺ ἰαράρχη κὴ τὺ σούνεδρυ συυλῶντες κὴ δαμιώοντες* 3200. 12–14 (so regularly in the Manumission inscriptions of Orchomenus). *Cf. κὴ τὺ]σούνεδρυ δαμιώνθω τὸν ἀδικίοντα* 3198. 6; *συυλώνθω κὴ δ[αμιώνθω . . .* 3199. 13. *τὰ δὲ γεννηθέντα ἐξ αὐτῶν . . . ἔσστωσαν δοῦλα* 3322. 11–13; *ἔστω τὸ γενόμενον ἐλεύθερον* 3377. 13; *ἐπὶ δέ κα κομίδ[δει]τη Νικαρέτα τὸ ἀργούριον πὰρ τᾶς πόλιος, ἐσλιανάτω Νικαρέτα τὰς οὐπεραμερίας . . . . . .* (l. 150) *κὴ τὰν σούγγραφον ἀπ[ο]δότω Fιφιάδας . . .* (ll. 152–153) *ἢ δέ κα μεὶ ἀποδώει ἁ πόλις Νικαρέτη τὸ ἀργούριον . . . . ἀποδότω τὰν σούγγραφον, κτλ.* C 295. 148–156; *(ἢ δέ κα) μεὶ ἐθέλει κ[ομι]δδ[ε]σθη Νικαρέτα τὸ ἀργούριον, ἀποδότω Fιφιάδας . . . κὴ ποταποτισάτω . . .* (ll. 160, 162) *κὴ τὴ οὐπεραμερίη ἄκουρύ νυ ἔνθω* C 295. 160–165; C 298. 48–55; *τοὶ δὲ πολέμαρχοι, ἐπί κα τὸ ψάφισμα κου[ρ]ωθείει, ἀνγραψάνθω* C 283. 14–15; *ἐπὶ δέ κα τελευτάσει Εὔτυχος, ἀπ[ο]καρυξάτω ἐπὶ τῶ μνάματος Ἐπίτιμος, κτλ.* 1780. 18–21 (the imperative is here followed by the infinitive with imperative force). In the following sentence, we find in parallel clauses the future indicative with imperative force, and the present imperative: *ἢ δέ κα ἔτι δώει Ἀθανοδώρα, εἶσι Ἀνδρικὸς φόρον . . . . ἢ δέ τί κα πάθει Ἀθανοδώρα, παρμενῖ Ἀνδρικὸς τὸν περιττὸν χρόνον πὰρ Δωΐλον, ἔπιτα ἰ[α]ρὸς ἔστω* 3083. 13–20. *Cf.* n. 3082, —*ἔπιτα ἰα[ρὸς ἔστω*—inserted parenthetically among the provisions of a Manumission inscription.

The Present Imperative with μ ε ί is used to express a Negative Command: *Μεὶ ἀπογραφέσθω δὲ πλίονα τῶν γεγραμμένων ἐν τῆ συγχωρείσι* C 298. 46–48.

The corresponding affirmative expression is here the infinitive with imperative force: *Ἀπογράφεσθη δὲ Εὐβώλον . . . . τά τε καύματα τῶν προβάτων, κτλ. ibid.* l. 41 *sqq.*

Table of Conjunctions and Indefinite Relatives with Subjunctive and Optative.

ὅπως with the subjunctive,	3169. 6–7
	2383. 16–19
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ὅπως μεί with the subjunctive,	3392. 6–7
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ὅπως κα with the optative,	2406. 18
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ἢ δέ κα with the subjunctive: imperative or future indicative,	3083. 13–20 *bis*
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κἢ κα with the subjunctive: infinitive with imperative force,	C 298. 41–46
ἢ δέ κα μεί with the subjunctive: imperative,	C 295. 154–159
	3173. 2–3[2]
(ἢ δέ κα) μεί with the subjunctive: imperative,	C 295. 159–165
ὅς κα with the subjunctive: infinitive with imperative force,	C 295. 142–146
	ibid. 43–51 (?)
	1778. 4–10 (?)
ὅς with the optative,	C 283. 11–14
ὅστις κα with the subjunctive,	1739. 7
" " " " " participle with imperative force,	3391. 6–7
ὅστις δέ κα with the subjunctive: future indicative,	4136. 6–8
ὅστις μεί with the subjunctive: infinitive with imperative force,	3055. 5–7[3]

[1] Incomplete. [2] Incomplete. [3] Incomplete.

ὁπόττος κα with the subjunctive: infinitive with imperative force, C 283. 11–14
" " with the subjunctive: present indicative, C 283. 3–5
ὁπόττος with perfect indicative: infinitive with imperative force, 522. 19–20
2406. 12[1]
3167. 14–15
(?) ὁπόττος with present indicative: past indicative, C 295. 43–51
(?) ὅσος κα with the subjunctive: future indicative, 1739. 14
ἐπί κα with the subjunctive: infinitive with imperative force, C 295. 28–30
" " with the subjunctive: imperative, C 283. 14–15
ἐπὶ δέ κα with the subjunctive: infinitive with imperative force, 1778. 4–10
" " " with the subjunctive: imperative, C 295. 148–151
1780. 18–21
ἐπὶ δέ τί κα " " " present indicative, 1780. 10–16
ἄως κα or ἆς κα with the subjunctive: participle with imperative force from context, 2228. 4–6
3303. 4
3314. 3–4
3315. 5–6
3348. 4
3352. 6
1778. 1
1780. 9–10
ἄως κα with the subjunctive: infinitive with imperative force, 1778. 1–4
ἔττε καν with the subjunctive: infinitive with ὥστε, 3054. 7
ἔως κα = 'until,' with the subjunctive: participle with imperative force from context, 3343. 4

[1] Incomplete.

Finite Moods in Compound Sentences.

I. Final Sentences.

4. Two kinds of Final Clauses are represented in these inscriptions: A. Clauses of Pure Purpose, and B. Object Clauses after Verbs of Effort or Care. There are no clauses with *μή* after verbs of fearing.

A. Clauses of Pure Purpose.

Clauses expressing purpose are introduced by *ὅπως* (once *ὡς*) and take the Subjunctive (in one instance, the Optative). The final particle *ἵνα* is not found.[1]

ὅπω[ς] ἔχω[ν]θι, depending on *κατασκευάττη κ[ράναν]*, after *δεδόχθη*, 3169. 6–7; *ὅπως ὦν κὴ ἁ πόλις φήνε[ιτη] εὐχάρι[στο]ς ἐῶσα . . . . δεδόχθη τ]ῦ δάμυ* 2383. 16–19; *ὅπωτ ὦν φανερὸν ἦει, ὅτι τὰν ὁμόνοιαν διαφυλάττι τὰν ἐκ τῶν προγόνων παρδυθεῖσαν ἁ πόλις Ἠγοσθενιτάων πὸτ τὰν πόλιν Σιφείων, δεδόχθη τοῖ δάμοι·* C 283. 8–11.

The Particle *κα* in Final Clauses.

ὅπως κα and *ὥς κα* occur once each with the Subjunctive: *ὅπως κα κομιττάμενοι τ[. . . . . κ]ὴ λιμένα[ς] διατελίωνθι φίλοι [ἰόντες . . . . δεδόχθαι τοῖ δάμο[ι* 2406. 8–11; *Μογέα δίδωτι τᾷ γυναικὶ δῶρον ὥς χ' ἄδαν πίῃ* 3467 (Dittenberger's text, Kaibel reads *χάδαν*, an adverb).

ὅπως κα is found once with the Optative, in an inscription where the context is unfortunately very imperfectly preserved. The final clause seems to depend on *δεδόχθαι* (after *ἔλεξε* at the beginning of a long decree): *. . . . .]ων, ὅπως κα διαμένοι ἁ φ[ιλία . . . . .* 2406. 18. The nearest preceding verb is a present, [*ἔ*]*χι*.

It will be observed that these purpose clauses, with one exception (that with *ὡς κα*), are found in decrees or resolutions of assembly. It may, therefore, be inferred that *ὅπως* or *ὅπως κα* with the subjunctive was the usual final expression in formal language.[2] And the fact that in the only inscription of a private and personal character containing a purpose clause, *ὡς κα* with the subjunctive is used, may indicate that this form of expression was more common in familiar discourse.

[1] *Cf.* Weber's *Entwickelungsgeschichte der Absichtssätze*, Goodwin's *Moods and Tenses*, Appendix III p. 398, Meisterhans, *Grammatik*, p. 253.

[2] *ὅπως* alone occurs three times, *ὅπως κα* only once; hence it is probable that Boeotian usage in formal documents differed from the Attic as seen in the Attic inscriptions (*v.* Meisterhans, p. 253), where *ὅπως ἄν* with the subjunctive is almost the only final expression in the Classical Period.

In the single instance in which ὅπως κα with the optative is found in a purpose clause, although the context is not clearly preserved, the clause appears to depend on a primary tense (*v. supra*). Hence, the optative with κα must here have a potential as well as a final force.

For this somewhat rare final potential optative, *cf.* Goodwin's *Moods and Tenses*, 329, 330.

B. Object Clauses with ὅπως after Verbs of Effort or Care.

Object Clauses with ὅπως are found after ἐπιμέλεσθαι and take the Subjunctive. The negative is μεί. The Future Indicative after ὅπως does not occur. *οὗτ[ως δ]ὲ προστατεῖμεν αὐτῶν κὴ [ἐπι]μέλεσθαι [ὅ]πως βεβεία εἶ αὐ[το]ῖς ἁ ἐλευθερία, καθὰ Εὔτυχος ἀπ . . οει, ἐν τὸν ἅπαντα χρόνον* 1780. 14–18.

εἶ (subjunctive, = ᾖ) is the reading of Meister and Dittenberger. In the text of the inscription stands εἰη, defended by Larfeld as a form drawn from the κοινή. As the final clause depends on an infinitive with imperative meaning and therefore future, the optative, εἰη, seems inadmissible, unless it could be explained as due to the influence of the verb in the clause introduced by καθά, which is presumably in a secondary tense.

ἐπιμέλεσθαι—ὅπως μεὶ ἀδικίωνθη 3392. 6–7.

II. Conditional Sentences.

5. The only form of conditional sentence found in these inscriptions is the Future Condition of the more vivid form. The protasis is introduced by ἢ δέ κα (=αἰ δέ κα) and has the Subjunctive, the apodosis has usually the Imperative, sometimes the Future Indicative with an imperative meaning. Negative conditions are introduced by ἢ δέ κα μεί or, in one case, apparently, by μεί alone. *ἢ δέ κα ἔτι δώει Ἀθανοδώρα, εἶσι Ἀνδρικὸς φόρον . . . . ἢ δέ τί κα πάθει Ἀθανοδώρα, παρμενῖ Ἀνδρικὸς τὸν περιττὸν χρόνον πὰρ Δωΐλον, ἔπιτα ἰ[α]ρὸς ἔστω* 3083. 13–20; *ἢ δέ κά τις [πράττει]τη τὸ ἐννόμιον Εὔβωλον, ὀφειλέτ[ω ἁ πό]λις . . . . . κὴ τόκον φερέτω . . . . . κὴ ἔμπρακτος ἔστω, κτλ.* C 298. 48–55; *εἰ δέ κα γεννάσει Συρίνα ἔτι ζώσας Παρθένας, ἔστω τὸ γενόμενον ἐλεύθερον* 3377. 11–12; *. . . κα ἐπιγράψει* (context lost) 3054. 12; *ἢ δέ κα μεὶ ἀπωδώει ἁ πόλις Νικαρέτη τὸ ἀργούριον ἐν τῦ γεγραμμένυ χρόνυ, . . . ἀποδότω τὰν σούγγραφον κὴ τὰς ὑπεραμερίας, κτλ.* C 295. 154–159; *(ἢ δέ κα) μεὶ ἐθέλει ἰ[ομί]δδ[ε]σθη Νικαρέτα τὸ ἀργούριον, ἀποδότω Ϝιφιάδας τὰν σούγγραφον . . . . κὴ ποταποτισάτω Νικαρέτα τᾶι πόλι . . . . κὴ τὴ ὑπεραμερίη ἄκουρύ νυ ἔνθω* C 295. 159–165.

ἡ δέ κα has here been omitted either through the carelessness of scribe or stone-cutter or because it can be supplied from *ἡ δέ κα μεὶ ἀποδώει ἁ πόλις*, a few lines above. The omission is the more remarkable on account of the length of the preceding sentence. It can hardly be supposed that *μεί* alone was ever used as a negative conditional particle, although such a use might conceivably have been developed from a primitive paratactic construction: Let N. refuse to receive the money, then W. shall return the note.

[*ἢ δέ κα*] *μεὶ διαγράψει . . . . ἀπο*[*τισάτω*] *διπλασίαν* 3173. 2–3; *ἢ δέ κά τις ἐμβὰς . . . . . ἐγγύως δύο ἀξιο*]*χρειέας καθιστάει, ἐσς ἀρχᾶς ἐμβάσι ἁ* [*ἀρχὰ ἄλλον, τὸν δὲ προτηνὶ ἐμβ*]*άντα ἐν τὸ λεύκωμα ἐσγράψι* 1739. 9–11; *ἢ δέ κά τις ἐφάπτειτη, κύριος ἔστω ὁ ἰαρεὺς, κτλ.* 3200. 11–12; *ἢ δέ κά τις καταδουλίδδε(ι)τη εἶ ἐφάπτειτη, ... κὴ τὺ*] *σύνεδρυ δαμιώνθω τὸν ἀδικίοντα* 3198. 4–7; 3199. 11–13; 3201. 8-9; 3203. 9–10; (*cf.* 3204); *ἢ δέ κά τις ἀντιποιεῖτη Ἀθάνωνος εἶ ἄλλο τι ἀδικ*[*εῖ κ*]*αθ' ὅντινα ὦν τρόπον, οὐπερδικιόνθω κὴ προϊστάνθω τύ τε ἰαρεῖες, κτλ.* 3080. 4–5; so 3081. 4–6.

In one conditional sentence, the protasis is introduced by *κ ἤ κ ά τ ι ν α* (by crasis, for *κ ἢ ἤ κ ά τ ι ν α*): *Ἀπογράφεσθη δὲ Εὔβωλον κὰτ ἐνιαυτὸν ἕκαστον πὰρ τὸν ταμίαν κὴ τὸν νομώναν τά τε καύματα τῶν προβάτων κὴ τᾶν ἠγῶν κὴ τᾶν βουῶν κὴ τᾶν ἵππων κἤ κά τινα ἄσαμα ἴωνθι κὴ τὸ πλεῖθος·* C 298. 41–46 (a general condition in future time). The apodosis is here formed by the infinitive with imperative force.

III. Conditional Relative Sentences.

6. The conditional relative clauses are introduced by the relative pronouns *ὅς*, *ὅστις*, and *ὁπόττος* and the relative adverbs of time *ἐπί* (= *ἐπεί*) and *ἄως*. They nearly all belong to the class of more vivid Future Conditions and have in the relative clause the relative with *κα* and the Subjunctive, and in the principal clause the Imperative or some equivalent expression: *Συύγγραφον δὲ γράψασθη τῶ ἀργυρίω τὼς . . . . . πολεμάρχως Ἐρχομενίων κὴ ἐγγούως, ὥς κα δυκιμάδδη*[1] *Νικαρέτα* C 295. 142–146; *ἐγγύων ἐναντί*]*ον δυοῖν, ὥστινάς κα ἁ ἀρχὰ* [*δ*]*οκιμάδδει* 1739. 7; *παρμείνασαν τὸν ἐνιαυτόν, ὅστις κα μετ' Εὐβοΐσκον ἄρχει* 3391. 6–7;[2] *ὅστις δέ κα . . . ἐπιμελειθείει τῶ ναῶ, τὸν στέφανον ὕσετη* 4136. 6–8; *κὴ ὅστις* [*μ*]*εὶ . . . ἀντίθε*[*ιτι . . .*] . . . . *γραφέμεν αὐτ*[*όν*] *ἐν τρία τάλαντα* 3055. 5–7; *δεδόχθη τοῖ δάμοι· ὁπόττοι κα παργινύωνθη Σιφείων ἐν τὰς κοινὰς*

[1] Dittenberger: *δοκιμάδδ*[*ει*] 3172. 68.

[2] The participle *παρμείνασαν*, expressing a proviso, has an implied imperative force. *Cf.* § 15. 4. e).

θυσίας, ἃς δαΐζοι ἁ πό[λ]ις, ὑπαρχέμεν αὐτοῖς καθάπερ κὴ τοῖς πολίτης· C 283. 11–14 (a future general condition); *δεδόχθη τῦ δάμυ· τὼς πολεμάρχως, ἐπί κα τὸ ψάφισμα κούριον γένειτη, ἀγγράψη ἐν στάλαν λιθίναν, κτλ.* C 295. 28–30; *τοὶ δὲ πολέμαρχοι, ἐπί κα τὸ ψάφισμα κου-[ρ]ωθείει, ἀγγραψάνθω* C 283. 14–15; *ἐπὶ δέ κα [τ]ελευτάσει Ἤθων, ἐλευθέραν εἶμεν Ἀ[π]ολλοδώραν κὴ ἀν[έ]παφον, κὴ νεμέμε[ν πρ]οστάταν Ἀπο[λλοδώραν ὄ]ν κα [θέλει]* 1778. 4–10; *ἐπὶ δέ κα κομίδ[δει]τη*[1] *Νικαρέτα τὸ ἀργούριον πὰρ τᾶς πόλιος, ἐσλιανάτω Νικαρέτα τὰς οὐπεραμερίας* C 295. 148–151; *ἐπὶ δέ κα τελευτάσει Εὔτυχος, ἀπ[ο]καρυξάτω ἐπὶ τῶ μνάματος Ἐπίτιμος, κτλ.* 1780. 18–21; *κὴ ὅσοι] κα [μ]ιον εὕρει, τὸμ προτηνὶ ἐμβάντα ἐν τὸ [λεύκωμα ἐσγράψι* 1739. 14; *ἐπιδεὶ παργενομένας Νικαρέτας Θίωνος θεισπικᾶ[ς κ]ὴ πραττώσας τὸ δάνειον τὰν πόλιν . . . [ἀνά]γκασ[θε]ν τὺ πολέμαρχυ κὴ ὁ ταμίας σουγχωρείσαντος τῶ δάμω δόμεν [τ]ὰ πά[ντα] κὰτ τὰν σούγγραφον, (ὁ)πόττη οὐπάρχωση οὐπε[ρ]αμερίη ἐ[ντί, τ]ᾶν κα ἐνενιχθεῖ ἁ ἀνφορὰ ἐν οὔτο, ... δεδόχθη τῦ δάμυ·* C 295. 43–51.

The text in this passage is doubtful. Dittenberger reads: *δόμεν [κ]ατ' αὐ[τὺ] αὐ[τῶ]ν σούνγραφον ποτ τῆ οὐπαρχώση οὐπε[ρα]μερίη, ἐ[ν τ]άν κα ἐνενιχθεῖ ἁ ἀνφορὰ ἐν οὐτο* 3172. 148–150. But *οὐπεραμερία* is not used elsewhere in the singular.

7. Simple present relative clauses are: . . . . .]*όπόττα παρκέκλειτε αὐ[τὸν ὁ δᾶμος ὁ Ἀθανήων* 2406. 12, where the conclusion is uncertain; and the conventional phrases: *τἄλλα πάντα ὁπόττα κὴ τῦς ἄλλυς προξένυς*, 522. 19–20 (in a Proxeny Decree, for the usual *καθάπερ τῦς ἄλλυς, sc. γέγραπτη εἶμεν*, depending on the infinitive with imperative force), *κὴ τὰ ἄλλα ὁπόττα [κ]ὴ τῦς ἄλλυς* 3167. 14–15.

8. In the following sentence there is an apparent anomaly, in having a Present Indicative as the conclusion of a more vivid Future Condition: *ἐ[π]ὶ δέ [τί] κα πάθει Εὔτυχος, πα[ρακατα]τίθεται οὗτα τὰ σώ[μ]α[τα] ἐναντία τῶ Ἀσκλαπιῶ παρὰ [Ἐ]πίτιμον Σαμίχω κ[ὴ] Σάμιχον [κὴ] Καλλικράτην Ἐπιτίμ[ω]· οὕτ[ως δ]ὲ προστατεῖμεν αὐτῶν κὴ [ἐπι]μέλεσθαι, κτλ.* 1780. 10–16.

This is to be explained by the reference to the future which was, by custom, implicit in such present indicatives as *παρακατατίθεται*. The slaves to be manumitted are *now* entrusted to Epitimus, *etc.*, in order that when Eutychus dies, they *shall* be free. *Cf.* § 12. 2.

9. Clauses introduced by the particles ἄως or ἆς (=ἕως), and ἔττε (=ἔστε) present no peculiarities of construction, as

[1] Dittenberger: *κομίττε[ι]τη* 3172. 71–72.

the particles do not occur in the sense 'until,' (except once ἕως), and in the sense 'so long as' are construed like ordinary conditional relatives. The examples are all of the more vivid future form of condition, with a conclusion formed usually by a Participle having the force of an Imperative: *Εὐανδρίδας Πασικρίτα Δωπύραν Ἀρτάμιδι Εἰλειθείᾳ* (*sc.* *ἀντίθεντι*) *ἰαρὰν εἶμεν πα[ρ]μείνασαν ἅως κα δώωνθι Εὐανδρίδας κὴ Πασικρίτα* 2228. 4–6; *ἀντίθειτι ἰαρὰν . . . . Ἀφροδιτίαν . . . . . παραμείνασαν ἀσαυτῦ κὴ τᾖ γυυ[νηκ]ὶ . . . ἃς κα ζώωνθι* 3303. 4. So *ἃς κ[α] ζώει* 3314. 3–4; *ἅως κ[α] ζώωνθι* 3315. 5–6; *ἃς κα ζώει* 3348. 4; *ἃς κα ζῶνθι* 3352. 6; [. . . . *ἅως*] *κα δώει, κὴ* [*κούριον*] *εἶμεν Ἤθων[α Ἀπ]ολλοδώρας ἅ[ως κ]α δ[ώ]ει* 1778. 1–4. ἔττε, 'so long as,' occurs once with καν and the Subjunctive, after a present infinitive with ὥστε following a past tense: ἔττε καν δώει 3054. 7.

ἕως meaning 'until.'

10. ἕως in the sense 'until' occurs once with κα and the Subjunctive in a clause depending on a Participle, after *ἀντίθειτι*, with the force of an Imperative. Expectation is implied. *Εὐθιούδαμος . . . . [ἀντίθειτι] . . . . ἕως κα γαμείσει.* 3343. 4.

11. One conditional relative clause is of the less vivid future form, having the Optative in the condition, which is dependent upon another conditional relative clause: *ὁπόττοι κα παργινύωνθη Σιφείων ἐν τὰς κοινὰς θυσίας, ἃς δαΐζοι ἁ πό[λ]ις, ὑπαρχέμεν αὐτοῖς καθάπερ κὴ τοῖς πολίτης·* C 283. 11–14.

General Conditional Relative Sentence in Present Time.

12. Of general conditional relative sentences there is one example, having in the relative clause κα with the Subjunctive and in the apodosis the Present Indicative: *ἐν προεδρίαν [κ]αλῖ ἁ πόλις Ἠγοσθενιτάων ὁπόττοι κα παρί[ω]νθι Σιφείων* C 283. 3–5.

§14. The Infinitive.

A. The Infinitive in Indirect Discourse.

1. This construction occurs only in the following formula, in the heading of decrees: *ὁ δεῖνα ἔλεξε· προβεβωλευμένον εἶμεν αὐτῦ ποτ τὸν δᾶμον·* 522. 6–8; C 283. 1–2; C 295. 9–11; 512. 3; 1728. 1–2; 1730. 4–5; 2848. 2; 2849. 2–3 (all *c.* 230–150 B. C.).

The whole expression, *προβεβωλευμένον—δᾶμον* is often omitted, and *ὁ δεῖνα ἔλεξε* alone is used, followed directly by the infinitive with imperative force, *δεδόχθη τοῖ δάμοι*; so regularly in the Proxeny Decrees of Tanagra.

B. The Infinitive not in Indirect Discourse.

2. As object, the Infinitive is used with verbs which imply *will, power*, and the like: *(ἢ δέ κα) μὲ ἐθέλει κ[ομί]δδ[ε]σθη* C 295. 159–160; *[ἀνά]γκασ[θε]ν . . . δόμεν . . . . κ[ὴ] κομίττ[η]* C 295. 46–50; *ἐπεψαφίττατο ὁ δᾶμος ἀποδόμεν Νικαρέτη Θίωνος τὸν ταμίαν . . . ὃ ἐπίθωσε αὐτὰν ἁ πόλις . . . . κὴ τὼς πολεμάρχως ἀνελέσθη . . . κὴ . . . διαγράψασθη . . .* C 295. 11–22; *ὅπως ἔχωνθι . . . ο[ὔδ]ατι χρειεῖσθη [πο]τίμυ* 3169. 8.

3. As subject, the Infinitive is found chiefly with the impersonal verb *δοκεῖ*, in the form *δεδόχθη*, 'be it resolved,' in decrees of assembly: *δεδόχθη τῦ δάμυ . . . . κατασκευάττη κ[ράναν]* 3169. 6–9. So probably: *ἠρῖσ[θη . . . .] . . . ἐν τῆς ἀρχηρεσίης σιτώ[νας . . .* 1719. 7–8 (*cf.* *ἐν τῦ] δόγματι [γέ]γραπτη ibid.* l. 10). *δεδόχθη τοῖ δάμοι· ὁπόττοι κα παργινύωνθη Σιφείων ἐν τὰς κοινὰς θυσίας, ἃς δαΐζοι ἁ πό[λ]ις, ὑπαρχέμεν αὐτοῖς καθάπερ κὴ τοῖς πολίτης·* C 283. 11–14. So in the regular forms of the numerous Proxeny Decrees: *δεδόχθη τοῖ δάμοι Σωσίβιον Διοσκορίδαο Ἀλεξανδρεῖα πρόξενον εἶμεν κὴ εὐεργέταν τᾶς πόλιος Ἐρχομενίων κὴ εἶ[μ]εν αὐτῦ γᾶς κὴ Fυκίας ἔππασιν, κτλ.* 508. 3–6; 504. 2–3; 505. 3–5; 506. 3–4; *etc.*, 2708. 2–3; 3287. 3. So, apparently, also with the impersonal verb *δεῖ*: *δεκάταν δὲ οἴσονθι τοὶ ἐμ[βάντες . . .] δεῖ [ε]ἶ Βοιωτῶν φερέμεν εἶ ἐπὶ πόλιος* 1739. 16; and with *ἔσσεστι* (*ἔξεστι*): *μὲ ἐσσεῖμεν δὲ καταδουλίττασθη Ἀνδρικὸν μεθενί* 3083. 21–23; 3198. 3–4; 3201. 7–8; 3199. 11; 3200. 9–11; 3203. 7–9; 3204. 12–14; 2228. 7–8.

4. The Infinitive is used (as an indirect object) to express purpose, after *ἀντίθειμι*, 'dedicate': *Φιλέτηρος Ἀττάλω Περγαμεὺς ἀνέθεικε τὰν γᾶν τῆς Μώσης τῆς Ἑλικωνιάδεσσι ἰαρὰν εἶμεν ἐν τὸν πάντα χρόνον* 1788, 1789 (*cf.* 1790), *ἀντίθεντι τὼς Fιδίως Fυκέτας Σοῦρον κὴ Σουρ[ί]ναν ἰαρὼς εἶμεν* 3201. 5–6; and so frequently in the Manumission inscriptions, 3198. 3; 3080. 1–3; 3081; 3083; 1781. 1–4. Once the infinitive is so used without *ἀντίθειμι* or any main verb expressed: *Εὐανδρίδας Πασικρίτα Δωπύραν Ἀρτάμιδι Εἰλειθείη ἰαρὰν εἶμεν . . . .* 2228. 2–4.

5. The Infinitive is found once with *ὥστε*: *κὴ αὐτὸς [Fαναξίων συνεχώρει]σε ὥστε λάδδουσθη* 3054. 6.

The absence of a complete context makes it impossible to determine the exact force of *ὥστε* and the infinitive here.

6. The Infinitive, with subject-accusative, is used with the force of an Imperative of the third person, especially in decrees or other public documents. So most frequently with the formula

δεδόχθη, 'be it resolved': *δεδόχθη τῆ βωλῆ* 3287. 2; *δεδόχθη τοῖ δάμοι* C 283. 11; 504. 2; 505. 2–3; 506. 2–3, and regularly in the Proxeny Decrees of Tanagra, *etc.*; *δεδόχθη τῦς συνέδρυς κὴ τῦ δά[μυ]* 2708. 2. *ἀποδόμεν τὰν πόλιν Ἐρχομενίων Νικαρέτη . . . . δραχμὰς μυρίας, κτλ. Σούγγραφον δὲ γράψασθη τῶ ἀργουρίω τὼς * * πολεμάρχως . . . κὴ θέσθη μεσέγγ[υ]ον πὰρ Fιφιάδαν . . .* C 295. 133–148.

These infinitives may be somewhat influenced also by the substantive *ὁμολογία* in the title of the document: *ὁμολο[γί]α Νικαρέτη . . . κὴ τῆ πόλι Ἐρχομεν[ί]ων · ibid.* l. 124 *sqq.* In the remaining clauses of the contract the imperative is used: *Ἐπὶ δέ κα κομίδ[δει]τη Νικαρέτα τὸ ἀργούριον πὰρ τᾶς πόλιος, ἐσλιανάτω Νικαρέτα, κτλ. ibid.* l. 148 *sqq.*

τὸν δὲ ταμίαν] ἀγγράψη τὸ ψάφισμα 2849. 14; *διαγράψη τὰς οὐπερ[α-μ]ερίας* C 295. 75–76; *ἄρχει[ν] δ' [α]ὐτὰ . . . .* 1739 *ad fin.*; *κὴ ὅστις [μ]εὶ καταβεβάων ἀντίθε[ιτι . . .] . . . . γραφέμεν αὐτ[ὸν] ἐν τρία τάλαντα* 3055. 5–7; C 298. 36–37, 41–42.

This construction occurs frequently in the provisions of Manumission inscriptions, as *ἀντίθε]ντι τὸν Fίδιον Fυκέταν Ἀπολλώνιον ἰαρὸν εἶμεν . . . κὴ μεὶ ἐσσεῖμεν μειθενὶ καταδουλίττασθη, κτλ.* 3198. 3–5; 3201. 7; and so regularly in the Manumission inscriptions of Orchomenus, 3198–3204; *μεὶ ἐσσεῖμεν δὲ ἀδικεῖση μειθενί* (at the end of a Manumission inscription which has no main verb) 2228. 7–8; *μεὶ ἐσσεῖμεν δὲ καταδουλίττασθη Ἀνδρικὸν μειθενί, Ἀνδρικὸν δὲ λειτωργῖμεν ἐν τῆς θοσίης* 3083. 21–25; *εἶμεν δὲ [αὐ]τοῖς πανελευθερίαν* 1780. 6–7; *κὴ [κούριυν] εἶμεν Ἴθων[α Ἀπ]ολλοδώρας ἃ[ως κ]α δ[ώ]ει· ἐπὶ δέ κα [τ]ελευτάσει Ἴθων, ἐλευθέραν εἶμεν Ἀ[π]ολλοδώραν κὴ ἀν[έ]παφον, κὴ νεμέμε[ν πρ]οστάταν Ἀπο[λλοδώραν δ]ν κα [θέλει]* 1778. 1–10; *πα[ρακατα]τίθεται οὗτα τὰ σώ[μ]α[τα] ἐναντία τῶ Ἀσκλαπιῶ παρὰ ['Ε]πίτιμον Σαμίχω κ[ὴ] Σάμιχον [κὴ] Καλλικράτην Ἐπιτίμ[ω]· οὕτ[ως δ]ὲ προστατεῖμεν αὐτῶν κὴ [ἐπι]μέλεσθαι, κτλ.* 1780. 10–16; *ἐπιμέλεσθαι δὲ τὸν ἰαρεῖα τῶ Διωνούσω . . . τῶν ἀντε-θε(ι)μένων* 3392. 4–5.

Several examples of the imperative-infinitive occur in the oracle-inscription, n. 4136: *Καλλικλίδας . . . ἀνάγειλε Λεπάδειαν τοῖ Δὶ . . . ἀνθέμεν . . . κὴ Ἀκρήφια τοῖ Ἀπόλλωνι . . . κὴ μεὶ ἀδικῖμεν . . . ἀγιρέμεν . . . . καταγγελλέμεν* 4136. 1–6,[1] where the infinitives contain the answers of the god.

[1] Though *ἀνθέμεν* appears to depend on *ἀνάγειλε*, the expression is really elliptical. *V.* M. Holleaux's commentary, *Bull. de corr. hell.* XIV (1890) p. 19, n. 10. Note the contrast between the aorist, *ἀνθέμεν*, of a single act, and the following presents, *ἀγιρέμεν*, *καταγγελλέμεν*, of a process.

§15. The Participle.

A. The Attributive Participle.

1. The Participle is used attributively with substantives with the article: . . . τ]ὰς σουναχθείσας τιμὰς . . . 1719. 8; ἁ σταθεῖσα ἀρχὰ ἐ[π]ὶ τὸν . . . 3170. 1; ἐν τῦ γεγραμμένυ χρόνυ C 295. 155; ἐν τοῖ γεγραμμένοι χ[ρόνοι 1739. 12. The Participle more often than otherwise follows the noun. The article is then either placed before the noun and repeated before the Participle or used only with the Participle: ἐν τῦ χρόνυ τῦ γεγραμμένυ C 295. 159 (*cf. supra*); τὰν ὁμόνοιαν . . . τὰν ἐκ τῶν προγόνων παρδοθεῖσαν C 283. 8–10; τὰς σουγγράφως τὰς κιμένας πὰρ Εὔφρονα C 298. 6–8 and 18 *sqq.*; τὸ [παιδά]ριον τὸ ἐξ αὐτᾶς 3313. 4; παιδάριυν τὸ γενόμενον αὐτῷ ἐκ τᾶς θρεπτᾶς 3301. 2; φόρυν τὸν ἐν τῆ θείκη γεγραμμένον 3083. 15–16; τε[ὶ ἱα]ράρχη τὺ ἠὶ ἀντιτιουνχάνοντες 3080. 5–6; τὺ ἱαράρχη τὺ ἠὶ ἔναρχει ἰόντες 3081. 6 (*cf.* 3084. 4–5 and 3085. 8).

2. The Participle with the article is often used substantively: π]οτ τὼς ἀσεβίοντας τὸ ἱαρὸ[ν 2418. 3 (355–346 B. C.); χρείσιμός ἐστι τοῖς ἀὶ δειμένοις 2858. 3–4; τῦς νικώντεσσι 2410. 6; τὸ ἐπιβάλλον 2406. 16; τὺ [θ]ό[ο]ν[τ]ες ἐ[ν τ]ᾶ Μειλιχίυ 3169. 7–8; τῶν ἄλλων ὁ βειλόμενος 3080. 6; 3081. 6–7; 3198. 6; (*cf.* 3084. 4–5; 3085. 8); τὼς παργινυμένως C 283. 7–8; τὺ ἐπ' [αὐτᾶ]ς ὄντε[ς 1719. 3; δαμιώνθω τὸν ἀδικίοντα 3198. 6–7; κατέβαλε——τὸ γινιούμενον δραχμὰς Fίκατι 3303. 6 (*cf.* 3354. 9; 3344. 5; 3307. 6); τῶν . . . . ἀνηκόν[τω]ν 3059. 11–12; ὁ ἐμβὰ[ς τ]ὰγ γᾶν 1739. 5; τὸμ προτηνὶ ἐμβάντα 1739. 14; δεκάταν δὲ οἴσονθι τοὶ ἐμ[βάντες 1739. 15; τὸ σουνχωρειθὲν τᾶν ούπεραμεριάων C 295. 174–175; τοὶ] καταλειφθέντες ἐν τοῖ Πειρα[εῖι 2406. 2; τὼς] δὲ εἰρεθέντας 1719. 9; τὰ δὲ γεννηθέντα ἐξ αὐτῶν . . . . ἔσστωσαν δοῦλα 3322. 10–11; τοὶ ἀπειλθείον[τες ἐς τῶν] ἐφείβων ἐν τάγμα 1748. 3–4; τ]ῶν ἀπεψαφισμέ[νων 2383. 5; τῶν ἀντεθε(ι)μένων 3392. 6.

3. The Participle is sometimes used substantively even without the article, in both singular and plural: Θευγίτων Ἰαρ[ί]δαο Ἰ[ππ]α[ρχ]ος, [F]ιλαρχίοντες Ἀγάθων . . . Πά[γ]ων . . . κτλ., τῶν ταραντίνων ἀναγεόμεν(ος) Τ[ι]μοσθένεις Φιλόσωνος (τοῖς θεοῖς) κὴ τᾶ [πόλι ἀνέθεικαν] 2466. 2–8; [Ξε]νοκρίτω ἄρχο[ντος] [ἀ]πειλθείοντες ἐς [ἐφείβ]ων· Ἀντίγων. . . . 1749. 1–3; Καλλικ[ρ]άτεος ἄρχοντος ἀπειλ[ειλυ]θέοντες ἐς τῶν [ἐ]φεί[β]ων ἐν τάγμα 1756. 1–4; (*cf.* Τιμέου ἄρχοντος ἀπεληλυθότες ἐκ τῶν ἐφήβων εἰς τάγμα 1757. 1–2).

B. The Circumstantial Participle.

4. The Circumstantial Participle is found expressing the following relations:

a) Time: *μεινὸς Ἀλαλκομενίω πετράδι ἀπιόντος* 506. 1; 504. 1; 518. 1; *μεινὸς Δαματρίω ὀγδόη ἱσταμένω* 507. 1; 509. 1; *μετὰ Θύναρχον ἄρχοντα* C 298. 40–41; *κὴ ὕστις* [*μ*]*εὶ καταβεβάων ἀντίθε*[*ιτι* 3055. 5; *καταβὰ*[*ς . . .*] . . . *ἀνέθεικε* 3055. 8; *καταβὰς . . . ἀνάγειλε* 4136. 1–2; *ἢ δέ κά τις ἐμβὰς τὼς πρυστά*[*τ*]*α*[*ς πίσει* 1739. 9; *χρίως ἀπέδωκα . . . . ἀνελόμενος τὰς συυγγράφως* C 298. 3–7, 15–19; *ὅπως κα κομιττάμενοι τ*[*ὰν ἐλευθερίαν . . . .*] . . . *διατελίωνθι, κτλ.* 2406. 8–9; 2849. 5–7.

b) Manner: *Δαμάγειτος Καφισοδώρω ἀντίθειτι τὰς Φιδίας δούλας Ζωΐλαν καὶ Δαμὼν ἰαρὰς τεῖ Σαράπει, τὰν ἀνάθεσιν ποϊόμενος διὰ τῶ συνεδρίω κὰτ τὸν νόμον* M 387 (a regular formula in the Manumission inscriptions of Chaeronea, 3301–3406); 3082 *ad fin.*; *τὰν ἀνιάρωσιν ποϊόμενει* 3315. 6; *ἐπιδεὶ . . . .*]*τεις Ξενοκράτιος . . . . ἀνεὶρ φι*]*λόσοφος . . . ἐν τῦ γυμν*]*ασίυ σχολάδδων τώς* [*τε ἐφείβως παιδεύων, σεμ*]*νῶς ἀστρέφετη . . .* 2849. 3–7; *πένθος θῆκεν ἀποφθίμενος* 1880. 5–6.

c) Cause or occasion:[1] *Εὐχὰν ἐκκτελέσαντι Διωνύσω Νεομήδης ἔργων ἀντ' ἀγαθῶν μνᾶμ' ἀνέθηκε τόδε* 1794 (*ante a.* 350); *ἄνδρεσσι χοραγίυντες νικάσαντες Διωνύσοι ἀνεθέταν* 3211. 2; (*οἱ δεῖνα*) *χοραγείσαντες νικάσαντες Διωνύσοι ἀνέθεικαν* 3210. 2; *Ἀλεξὶς Ξενοφίλω ἰαρειάξασα θέμιτι* 1816; *Ἀθανοδώρα . . . ἰαρειάξασα . . . ἐπεσκεύαξε . . . ἀνέθεικε* 2876; *Δάμων Εὐαρίδαο ἄρξας κὴ ἰαρειτεύσας Σαράπι, Ἴσι, Ἀνούβι* 3215. 1–2 (*cf.* 3216); 2475. 1–3 (*cf.* 2474. 1–2); 1834; *Τοὶ ἱππότη . . . . ἀνέθιαν . . . νικάσαντες* 3087. 1–2; *Ἰαρώνυμος, Καλλὶς Κλιηνέτω μναμεῖον νικάσαντος Βασίλεια τῦς θιῦς* 552 (*c.* 350–300 B. C., *cf.* 1819, 1820); *Νέων Fασκώ*[*νδαυ*] *ἀγωνοθετεί*[*σας*] . . . . . *ἀνέθεικε . . . .* 3091. 1–5; *Μνᾶμ' ἐπ' Ὀλιγε*[*ί*]*δαι μ' ὁ πατὴρ* [*ἐ*]*πέθηκε θανό*[*ν*]*τι* 1880 (*ante a.* 350).

d) Purpose: *Εὔδαμος Ὁμολοΐχω ἀντίθειτι τὸν Φίδιον δοῦλον Μελίτωνα ἰαρὸν τεῖ Σαρά*[*πι*], *τὰν ἀνάθεσιν ποϊόμενος διὰ τᾶς βωλᾶς* [*κὰ*]*τ τὸν νόμον, μεὶ ποθείκοντ*[*α*] *μειθενὶ μεὶ*[*θέν*] M 392; *Ξένων Ἀρχεδάμω ἀν*[*τίθειτι*] *τὸν Φίδιον δοῦλον Μελίτωνα ἰαρὸν τεῖ Σαράπι, μεὶ ποθίκοντα μειθενὶ, κτλ.* M 393. *Cf.* 3318. 7–9;

[1] This use is confined to inscriptions expressing the occasion of the dedication of monuments. The main verb is sometimes omitted.

3321. 3–4; 3326. 6–7; 3328. 6–7; 3329. 7–8; 3345. 3; 3349. 5–6; 3350. 4; 3357. 7; 3332. 4. So, after *ἀντίθειτι*: *μεὶ ποθίκοντα* 3080. 3; *μείτε . . . ποθίκωσαν* 3081. 3.

These participles, being in the present tense, express of themselves only an attendant circumstance, and get from the context a final force. *Cf. ἔπιτα ἰ[α]ρὸς ἔστω, μεὶ ποθίκων μειθενὶ μειθέν* 3083. 20, where the participle derives from the context an imperative force.

e) Condition. The participle *παραμείνας* is used with conditional force in many Manumission inscriptions; so once the participle *γενόμενος*: (*ὁ δεῖνα*) *ἀντίθειτι ἰαρὰν . . . Ἀφροδιτίαν——παραμείνασαν ἀσαυτῦ κὴ τῇ γου[νηκ]ὶ αὐτῶ Ἀγαθεί[νῃ] ἂς κα ζώωνθι* 3303. 3–4; *Μηλὶς . . . . ἀνατίθητι τὼς Ϝιδίως δούλως——παραμείναντας αὐτῇ [ἀ]νεγκλείτως ἂς κ[α] ζώει* 3314. 3. So 3315. 5; 3321. 3; 3322. 7–8; 3323. 6; 3324. 3; 3325. 3; 3328. 7; 3331. 8–9 (gen.); 3333. 4–5; 3344. 3; 3348. 4; 3352. 5; 3358. 3; 3412. 2; 2228. 4–6; *Δωίλος Ἰρανήω ἀντίθειτι τὸν Ϝίδιον θεράποντα Ἀνδρικὸν τῦ Δὶ τῦ Βασιλεῖι κὴ τῦ Τρεφωνίυ ἰαρὸν εἶμεν, παρμείναντα πὰρ τὰν ματέρα Ἀθανοδώραν Ϝέτια δέκα, καθὼς ὁ πατεὶρ ποτέταξε·* 3083. 5–13; *εἶμεν δὲ [αὐ]τοῖς πανελευθερίαν παρα[μει]νάντεσι εὐνόως, ἀνε[γ]κλείτο[ις] γ[ε]νομένοις, κτλ.* 1780. 6–9.

In 2872. 5–6, an inscription of Coronea, we find the corresponding imperative form: *παραμεινά [τω] δὲ αὐτοῖς ἐως [ἂν ζῶσιν, ἐφ' ᾧ τε] εἶναι ἐλεύθερ[ο]ν. Cf. ἡ δέ τί κα πάθει Ἀθανοδώρα, παρμενῖ Ἀνδρώνικος τὸν περιττὸν χρόνον πὰρ Δωίλον· [ἔ]πιτα ἰαρὸς ἔστω, κτλ.* 3083. 16–20.

f) Any Attendant Circumstance, the participle being simply descriptive.

In two inscriptions of Thebes, containing lists of votive offerings, the participle *ἔχων* is used merely in the sense of 'with': *Σκόπας ἴασπιν ἔχωσαν χρουσίδιον διὰ μέττω, sc. ἀνέθεικε*, 2420. 19–20; *Τορα]ντῖνον [ῥάμ]ματ' ἔχον* 2421. 4; *Ἀριστὼ Ταραντῖνον πα[ρπόρφυρον, ῥά]μματ' ἔχο[ν] ibid.* ll. 4–5, 7–10; *ἀνεὶρ φι]λόσοφος παρεπιδαμίων [ἐν τῇ πόλι . . . .* 2849. 4–5. Unclassified: *[Δ]άματρο[ς] τόδ' ἄγαλμ' ἰ[[ἐ]νθάδε γ[ᾶ]ς, ὁράοντι σε[[ἐ]σιάμενος ϙυδάδας κα[* 1670 (*ante a.* 350). Circumstantial participles combined: *ἐπιδεὶ . . . .]τεις Ξενοκράτιος Μακε[δὼν ἐς . . . . ἀνεὶρ φι]λόσοφος παρεπιδαμίων [ἐν τῇ πόλι, τὰς ἐπιδίξι]ς ποιεισάμενος εὐδό[ξως κὴ εὐπρεπῶς, ἐν τῦ γυμν]ασίυ σχολάδδων τώς [τε ἐφείβως παιδεύων, σεμ]νῶς ἀστρέφετη . . . .* 2849. 3–7.

The Participle with Case Absolute.

Genitive Absolute.

5. The Genitive Absolute occurs frequently, chiefly in certain fixed phrases in decrees or other documents. Such are:

1) τῶ δεῖνα ἄρχοντος. *'Αριστίωνος ἄρχοντος* 2418. 5; *Νικολάω ἄρχοντος ibid.* l. 16; [*'A*]*γεισινίκω ἄρχοντος ibid.* l. 20 (355–346 B.C.); 2526 (*ante a.* 350); *Εὐμείλω ἄρχοντος 'Επικουδείω Κορωνέως* 2724. 1 (*c. a.* 315); *Εἰρίαο ἄρχοντος* 505. 1; 506. 1, and regularly at the beginning of the Proxeny Decrees of Tanagra, 504–531; 2809–2832 (*c.* 250–200 B.C.); 2781–2789; 2715–2721; 3166, 3167, 3168, 3169, 3173, 3174, 3175, 3176, 3178, 3180, 3181, *etc.* But *ἄρχοντος Σαμίαο* 3207 (after a dedication), 3208. So *Διὸς 'Ελευθερίω<ι>. 'Επιτέλεος ἄρχοντος* 2464 (late).

2) γραμματεύοντος τῶ δεῖνα, or the like, in giving names of officers. *ἀφεδριατευόντων Μελάννιος Νικοκλεῖος 'Ερχομενίω, κτλ.* (6 other names in the genitive), *γραμματεύοντος Διοκλεῖος* 3207; *πολεμαρχιόντων Δαμοξένω Προππίδαο, Καλονίκω Κλισθείνιος, Πολιουχάριος Δαμοχαρίδαο, γραμματίδδοντος Προππίδαο Δαμ(ο)ξείνω* 2813. 3–6. Same formula in 2809–2832, 2781–2789, 2715–2720.

3) παριόντος . . . τῶ δεῖνα, in Manumission inscriptions. *π]αριόντος 'Αριστο[κλεῖι κ]ὴ τῶ ουἱῶ Καλλι[κράτ]ιος κὴ σουνευδο[κίων]τος* 3309. 8–11; *παρι[ό]ντος αὐτῆ φίλων* 3329. 3–4; 3317. 2–3; 3381. 2; *σουνευδοκιόντων κὴ τῶν ουἱῶν* 3301. 4.

4) κὴ πολέμω κὴ ἰράνας ἰώσας 504. 4; 505. 6; 506. 5–6; 507. 5, and regularly in Proxeny Decrees of Tanagra. Same formula, 3166. 8; 2407. 10–11; 2848. 7–8; 2849. 11–12; 2863. 3; *κὴ*] *ἰράνας ἰώσα*[*ς κὴ πολέμω* 2861. 6; *κὴ πολέμω ἰόντος κὴ εἰράνας* 280. 6–7; 2862. 3; 4259. 10–11; *κὴ πολέμω*] *κὴ ἰράνας*, [*κὴ κατὰ . . .* 2869. 5 (*cf.* § 9. 23. b)).

6. Besides in these phrases, the Genitive Absolute is occasionally found expressing the various relations of the Circumstantial Participle, as Time: *εἰ δέ κα γεννάσει Συυρίνα ἔτι ζώσας Παρθένας, ἔστω . . .* 3377. 12; *ἐπιδεὶ ἐπιθεμένω τῶ δά*[*μω . . . .* 2406. 1. Cause or occasion: *ἀ*]*πήνιξεν* [*M*]*όσ*[*χ*]*ος τῶν πολεμάρχων ποττταξάντων* 1737. 12 and 14; *τοῖ 'Απόλλωνι τὸν τρίποδα ἀνέθειαν Βοιωτοὶ μαντευσαμένω τῶ θεῶ καὶ ἀποδόντος τὰν ἀγαθὰν μαντείαν* 2724. 2–3; *ἐπιδεὶ ἐπεψαφίττατο ὁ δᾶμος . . . . κὴ οὗτα ϝεϝυκονομειόντων τῶν*

πολεμάρχων κὴ τῶ ταμίαο ἀπυδόντος τὰ χρείματα . . . . δεδόχθη τῦ δάμυ· C 295. 11–28; Ὅρια Κ[ω]πήων ποτ' Ἀκρηιφεῖα[ς], ὁριττ[ά]ντων Βοιω[τῶν] 2792; 2383. 10–14.

Omission of ὄντος.

7. The Participle ὄντος (ἰόντος) is omitted in the Genitive Absolute in the phrase τῶ δεῖνα ἀρχῶ, which is regularly used in those Manumission inscriptions of Chaeronea that are written in the Boeotian dialect: Μενεβώλω ἀρχῶ 3301. 1. So 3302, 3303, 3304, 3305, 3309, 3314, 3317, 3318, 3319, 3320, 3329, 3349, 3350, 3352, 3356, 3365, 3377, 3379, 3381, 3386, 3398.

In the inscriptions of Chaeronea written in the common dialect,[1] we find usually ἀρχοντος τοῦ δεῖνα; and this form occurs in two of the inscriptions in the Boeotian dialect, 3346 and 3355. The form τοῦ δεῖνα (τῶ δεῖνα) ἀρχοντος occurs in four inscriptions in the κοινή, 3332, 3345, 3382, 3412, and in three in the Boeotian, 3313, 3315, 3348. The phrase τῶ δεῖνα ἀρχῶ does not occur elsewhere in the Boeotian inscriptions except in those of Chaeronea. In the remaining inscriptions, τῶ δεῖνα ἄρχοντος is commonly employed, occasionally ἀρχοντος τῶ δεῖνα. *Cf. supra* 5. 1).

8. Ὄντος is also omitted in an inscription of Acraephia, in the phrase Ὀνουμάστω Νικολαΐω Θεισπιεῖος μάντιος 2724 *ad fin.*

In the other inscriptions in which the name of the μάντις is given, 2723, 2724a, 2724b, μαντενομένω is used: μαντενομένω Ὀνυμάστω, κτλ. 2724a *ad fin.*

C. The Supplementary Participle.

I. Not in Indirect Discourse.

9. The Supplementary Participle, not in indirect discourse, is found with εἰμί, 'am,' διατελέω, 'continue,' and with κούριός εἰμι, 'am authorized': ἐπιδὴ ἐστι τῇ πόλι Σιφείων πρυ[υ]πάρχωσα εὔνοια ἐκ προγόνων C 283. 2–3 (*cf.* C 295. 48–49 and § 13. 6 *ad fin.*); ἐπιδεὶ] Θεόμναστος εὔνοος ἐὼν διατε[λ]ῖ τοῖ κοινοῖ Βοιωτῶν 280. 1–3; εὐχ[ρ]ειστίω[ν] διατελ[ῖ] 2383. 15–18; κούριος ἔστω ὁ ἰαρεὺς κὴ τὺ ἰαράρχη κὴ τὺ σούνεδρυ συυλῶντες κὴ δαμιώοντες 3200. 13–14 (so regularly in the Manumission inscriptions of Orchomenus, 3198–3204).

II. In Indirect Discourse.

10. The Supplementary Participle, in indirect discourse, is found after verbs of *appearing* and *proclaiming*, the tense of the Participle representing the tense of the Indicative in the direct

[1] 3310, 3312, 3321, 3322, 3323, 3324, 3325, 3326, 3328, *etc.*

discourse: *ὅπως ὦν κὴ ἁ πόλις φήνε[ιτη] εὐχάρι[στο]ς ἐῶσα κὴ [τιμ]έωσα [π]ά[ντας τὼς . . . .] ἀγαθόν [τι ποιέω]ντας αὐτά[ν* 2383. 16–18; *ἀπ[ο]καρυξάτω . . . Ἐπίτιμος κὴ Σάμιχος κὴ Καλλικράτης ἐλεύθερα [οὔτ]α τὰ σώ[μ]ατα ἀφιέντα Εὔτυχον κατ [τ]ὰν στάλαν τὰν ἐν Ἀσκλαπ[ιεί]οι* 1780. 19–25.

Note. The present participle *ἀφιέντα*, after *ἀποκαρυξάτω*, represents the perpetual present of the direct discourse: *Εὔτυχος ἀφίειτι*. *V.* § 12. 2.

§ 16. Negatives.

1. The negative particle *οὐ* does not occur.[1] *οὔτ' . . . . οὐθέν* occur once as simple negatives of fact, 3171. 33. *οὔτε* once again, where the context is fragmentary, 1739. 16–18.

2. The negative particle *μεί* is used to express a negation as willed or thought of. It is found—

A. with the Subjunctive: (1) in final clauses: *ἐπιμέλεσθαι ——ὅπως μὴ ἀδικίωνθη* 3392. 6–7. (2) in conditional clauses: *ἢ δέ κα μὴ ἀποδώει ἁ πόλις . . .* C 295. 154; *(ἢ δέ κα) μὴ ἐθέλει . . .* C 295. 159;[2] *[ἢ δέ κα] μὴ διαγράψει . . .* 3173. 2. (3) in conditional relative clauses: *κὴ ὅστις [μ]ὴ καταβεβάων ἀντίθε[ιτι . . .* 3055. 5.

B. with the Infinitive: *μὴ ἐσσεῖμεν δὲ ἀδικεῖση* 2228. 7–8. So 3198–3204, 3083. 21–25; *μὴ ἀδικῖμεν μειδένα οὕτως* 4136. 3–4.

C. with the Participle: *μεί* is used with the participle in the phrase occurring in certain decrees of Manumission, *μὴ ποθείκυντα μὲιθενί*, as *Ξένων Ἀρχεδάμω ἀν[τίθειτι] τὸν Ϝίδιον δοῦλον Μελίτωνα ἰαρὸν τεῖ Σαράπι, μὴ ποθίκυντα μειθενὶ, κτλ.* M 393.

For other examples, *v.* § 15. 4. d). The participle here takes the negative *μεί* because it expresses the will of the subject of the sentence, though indirectly. *Cf. ἔπιτα ἰ[α]ρὸς ἐστω, μὴ ποθίκων μειθενὶ μειθέν* 3083. 20–21.

D. with the Imperative: *μὴ ἀπογραφέσθω* C 298. 46–47.

3. After a general negative, compound negatives have a strengthening or a distributive force: *μὴ ποθίκυντα μείτε αὐτεῖ*

[1] The absence of *οὐ* is due to the fact that the inscriptions, being mainly composed of decrees, dedications, legal documents, *etc.* (*v.* List of Inscriptions classified according to subject matter), have occasion for the negative of *will*, rather than that of *fact*. *οὐκ* is read by Dittenberger in 2383. 10 and 12.

[2] For the use of *μεί* in this sentence, *v.* § 13. 5.

Σάωνι μείτε ἄλλει [*μ*]*ειθενὶ κατὰ μειθένα τρόπον* 3080. 3–4; *μὲ ἀδικῖμεν μειδένα οὔτως* 4136. 3–4; 3198–3204.

4. As negative conjunctions, *μειδέ* and, with correlative force, *μείτε*——*μείτε* are found: *μὲ ἐξεῖμεν μειθενὶ ἐφάπτεστη μειδὲ καταδουλίττασστη* 3201. 7; 3198–3204. *μείτε* may be twice repeated, thus connecting three members of a sentence: *μείτε Φιλλῷ ποθίκωσαν μείτε τῦς κλαρονόμυς αὐτᾶς μείτε ἄλλει μειθενὶ κατὰ μειδένα τρόπον* 3081. 3–4 (*cf.* 3080. 3–4 *supra*).

5. To connect a negative phrase with other parts of the sentence, not negatived, *κὴ μείδε* and *μὲ . . . δέ* are used: *ἀντίθε*]*ντι τὸν Ϝίδιον Ϝυκέταν . . . ἰαρὸν εἶμεν . . . κὴ μὲ ἐσσεῖμεν μειθενὶ* 3198. 3. So in 3199–3204; (*cf.* 4136. 1–4). *μὲ ἐσσεῖμεν δὲ ἀδικεῖση μειθενί* 2228. 7–8. After *μὲ . . . δέ*, the positive part of the sentence may be resumed with *δέ*, as in 3083. 21–25: *μὲ ἐσσεῖμεν δὲ καταδουλίττασθη Ἀνδρικὸν μειθενί, Ἀνδρικὸν δὲ λειτωργῖμεν ἐν τῆς θοσίης*. So also after *κὴ μείδε*,——*κὴ μὲ ἀδικῖμεν μειδένα οὔτως. οὔτως* [*δ*]*ὲ ἀγιρέμεν, κτλ.* 4136. 3–4.

§17. Conjunctions.

Asyndeton.

1. In conventional or legal language the conjunctions connecting two or more names may be omitted, as *Πτωΐων, Μάστος τοῖ Ἰσμεινίοι ἀνέθεαν* 2455 (6th cent.?); *Εὐανδρίδας Πασικρίτα Δωπύραν Ἀρτάμιδι* 2228. 2–5 (*cf.* *ἄως κα δώωνθι Εὐανδρίδας κὴ Πασικρίτα ibid.* ll. 5–6). In the Proxeny Decrees usage varies. Compare *προξένως εἶμεν . . . . Φιλοκράτην Ζωΐλω, Θηραμένην Δαματρίω, Ἀπολλοφάνην Ἀθανοδότω* 518. 3–5 (so 523, three names, and 1728, four names) and 1722. 3–4 (three names connected by *κή*'s), 513. 3–4 and 519. 5–6 (two names with *κή*), 1665. 1. *Cf.* 3372. 4–5 and 3376. 17 (*κοινή*).

2. In lists of objects dedicated, asyndeton occurs, especially if they are many, as *Ὤκυθόα ἀστραγάλως πέτταρας, στρόβιλον, μάστιγα, δαΐδα, ἀργούρια* 2420. 21–23; 2421. 6–7 (*cf.* . . . *μανος κὴ Μένανδρος χειριπέδας κὴ πεδίσκας* [*ἀρ*]*γουρίας* 2420. 26–28, 19–21).

Polysyndeton.

3. An accumulation of *κή*'s is found in the Proxeny Decrees, as *κὴ εἶμεν αὐτῦς γᾶς κὴ Ϝυ*[*κίας ἔππα*]*σιν κὴ Ϝισυτέλιαν κὴ ἀσφάλιαν κὴ ἀσυλίαν κὴ πολέμω* [*κὴ ἰράνας ἰ*]*ώσας κὴ κατὰ γᾶν κὴ κατὰ θάλατταν, κὴ τὰ ἄλλα πάντα* . . . 531. 4 *sqq.* (*cf.* 3201).

A. Coördinating Conjunctions.

I. Copulative Conjunctions.

1. κή (καί) in its ordinary connective use, *exempla passim*, *e. g.* n. 4136. κή is also used often to emphasize particular words, as ὅπως ὦν κὴ ἁ πόλις φήνε[ιτη], κτλ. 2383. 16–17, so especially with other conjunctions (*v. infra*).

2. τέ . . . κή or τέ . . . κή . . . κή. τύ τε ἰαρεῖες κὴ τε[ὶ ἰα]ράρχη . . . κὴ τῶν ἄλλων ὁ βειλόμενος 3080. 5–6; 3081. 6–7; Ἀθανοδώρα . . . . τό τε πρόθιουρον ἐπεσκεύαξε καὶ τὸν ἀμφίθιουρον ἀνέθεικε 2876. 1-*ad fin.*; C 298. 44–46. In the following example, there is an anacoluthon in regard to the position of τέ: κὴ τὼς πολεμάρχως ἀνελέσθη τάν τε σύγγραφον . . . . κὴ τὰς ὑπεραμερίας διαγράψασθη C 295. 18–22.

3. κή . . . κή, 'both . . . and,' with a certain stately emphasis, is frequent in the Proxeny Decrees. So regularly, κὴ πολέμω κὴ ἰράνας ἰώσας and κὴ κατὰ γᾶν κὴ κατὰ θάλατταν; less often κὴ αὐτὸν κὴ ἐγγόνως 393. 6–7; 2862. 2; and once κὴ γᾶς κὴ ὑκίας ἔππασιν 393. 7–8.

4. ἢ δέ. ἢ δέ occurs once in a metrical inscription: Ἀμφάλκεις [ἔ]στασ' ἐπὶ Κιτύλοι ἢδ' ἐπὶ Δέρμυι 579 (*ante a.* 350).

5. For negative connectives, *v.* Negatives, § 16. 4, 5.

II. Disjunctive Conjunctions.

1. εἴ (=ἤ), 'or,' and repeated, εἴ . . . εἴ, 'either . . . or.' ἢ δέ κά τις καταδουλίδδε(ι)τη εἴ ἐφάπτειτη 3198. 4–5; 3080. 4; 3081. 4–5; ἐν τῦ ἰαρῦ εἴ πὰρ τὸ [ἰα]ρ[όν M 495. 10; δεκάταν δὲ οἴσονθι τοὶ ἐμ[βάντες . . .] δεῖ [ε]ἴ Βοιωτῶν φερέμεν εἴ ἐπὶ πόλιος 1739. 16 (the text of this passage is uncertain).

III. Adversative Conjunctions.

1. δέ and δὲ κή. δέ is often used in headings to mark the distinction between various officials, as Σωστρότω ἄρχοντος Βο[ιωτοῖς], ἐπὶ δὲ πόλιος Κα[λ]ο[κλίδαο] 2390, Ϝαστίαο ἄρχοντος Βοιωτῦς, ἐν δὲ Λεβαδείη Δόρκωνος 3083. 3–5; Ἄρχοντος ἐν Ἐρχομενῦ Θυνάρχω . . . ἐν δὲ Ϝελατίη Μενοίταο C 298. 25–27. Similarly, 3068. 1–2 (*cf.* 3067. 1); 3174. 18–19; 3178. 1–3; 3191. 3 *sqq.* δέ also occurs as a simple connective, with slight adversative force, 1719. 9; C 295. 39, 59, 142; 4136. 6.

For δὲ κή, 'and also,' *v.* C 295. 31; 1719. 7; 2383. 14; C 283. 5.

For ἢ δέ κα, *v.* Conditional Sentences, § 13. 5, where it will be remarked that this is the regular introductory phrase. In several of the instances there cited (C 298. 48; C 295. 154;

3200. 11; 3198. 4; 3080. 4; 3081. 4) the context shows that there is a direct opposition to a command just expressed or implied. In the others the adversative force of δέ is less marked.

For ἐπὶ δέ κα, *v.* Conditional Relative Sentences, § 13. 6. In all these cases, δέ gives a slight adversative force.

For δέ in negative sentences, *v.* Negatives, § 16. 4, 5.

In the early grave-stone inscription, *Καλλία Αἰγί(θ)θοιο· τὸ δ' εὖ πρὰσ[σ' ὦ] παροδῶτα* 2852, δέ connects the imperative with the preceding words, and marks the contrast between the dead and the passer-by. *Cf.* § 9. 4 *ad fin.*

2. ἀλλά, irregularly correlative with οὔτε: *οὔτ' ὀφείλετη αὐτῦ ἔτι οὐθὲν πὰρ τὰν πόλιν, ἀλλ' ἀπέχι πάντα* C 298. 33–34.

B. Subordinating Conjunctions.

IV. Declarative Conjunctions.

1. ὅτι, 'that,' introduces Indirect Discourse after φανερόν ἐστι: *ὅπωτ ὧν φανερὸν ἴει, ὅτι τὰν ὁμόνοιαν διαφυλάττι τὰν ἐκ τῶν προγόνων παρδοθεῖσαν ἁ πόλις Ἠγοσθενιτάων πὸτ τὰν πόλιν Σιφείων, δεδόχθη τοῖ δάμοι·* C 283. 8–11.

V. Causal Conjunctions.

1. ἐπιδεί. This, the only causal conjunction that occurs, is always used in the preamble of decrees or resolutions, in the sense 'whereas.'[1] The tenses employed are the aorist, for particular past acts, and the present and perfect for general present conditions, on which the decree is based. When the preamble is a long one, it is sometimes strengthened by a purpose clause with ὅπως ὦν inserted between the ἐπιδεί-clause and its apodosis, δεδόχθη, as in the following sentence: *ἐπιδεὶ Ϝ/[π]πων . . . [εὐεργετέων διατελῖ . . .] . . . κατέστασε . . . . [ἐδάνει]σε . . . κὴ . . . . ἀφῆκε . . . . ἔτι δ[ὲ] κὴ . . . . εὐχ[ρ]ειστίω[ν] διατελ[ῖ] . . . . ὅπως ὧν κὴ ἁ πόλις φήνε[ιτη] εὐχάρι[στυ]ς ἐῶσα . . . [. δεδόχθη τ]ῦ δάμυ* 2383. 2–19; so also, C 283. 2–11; 2406. 1–11; *ἐπιδεὶ Τίμων Δηδάλω . . . . χρείσιμός ἐστι τοῖς ἀϊ δειμένοις, δεδόχθη* 2858. 2–4; *ἐπιδεὶ κεκόμιστη Εὔβωλος . . . κὴ οὔτ' ὀφείλετη . . . ἀλλ' ἀπέχι . . . . κὴ ἀποδεδόανθι . . . εἶμεν ποτιδεδομένον . . .* C 298. 29–36; *ἐπιδεὶ ἐπεφαφίττατο ὁ δᾶμος*[2] C 295. 11–12; *ἐπιδεὶ . . . [ἀνά]γκασ[θε]ν τὸ πολέμαρχυ ibid.* ll. 43–47.

[1] *Cf.* Herwerden, p. 76.

[2] Here, the ἐπιδεί-clause is continued by two genitives absolute (*v.* § 15. 6) instead of by successive finite verbs, as in the previous example.

VI. Final Conjunctions. *V.* Final Sentences, § 13. 4.

VII. Conditional Conjunctions. *V.* Conditional Sentences, § 13. 5.

VIII. Comparative Conjunctions.

1. καθάπερ, 'even as.' This, the most exact of comparatives, is regularly used in the formal language of the Proxeny Decrees in the phrase: κὴ τἄλλα πάντα καθάπερ τοῖς ἄλλοις προξένοις κὴ εὐεργέτης[1] 504. 4–5; 505. 7; 506. 6–7; 507. 5–6; 508. 4-5, *etc.* There is an ellipsis of γέγραπτη, which is rarely expressed (529. 5; 3166. 9–10). καθάπερ is often strengthened by κή,—καθάπερ κή, 'even as also':[2] [τὰ] ἄλλα πάντα, καθάπερ κὴ τοῖς ἄλλοις προξένυς κὴ εὐεργέτης γέγραπτη 3166. 9–10; 526. 6; 1722, 1723, 1724, *etc.*, C 283. 13.

2. καθὰ κή, 'as also,' in the same phrase as above: π]άντα καθὰ κὴ τῦς ἄλλυς προξένυς 4128. 11–12 (with γέγραπτη); 280. 6–7; 1721 *ad fin.*; and καθά: καθὰ Εὔτυχος ἀπ . . υει 1780. 17–18.

3. καθώς, 'as,' 'according as,' (in official or legal language): παρμείναντα—καθὼς ὁ πατὴρ ποτέταξε 3083. 12–13; 4137. 4–6; ἀνέγραψαν καθὼς ἐποείσανθο . . . C 295. 4–5. καθώς κα: καθώς κα τῦς συνέδ[ρυς δυκεῖ 1719. 5.

IX. Temporal Conjunctions. *V.* Conditional Relative Sentences, § 13. 6.

[1] Instead of καθάπερ in this phrase we find twice the indefinite relative ὁπόττος,—πάντα ὁπόττα κὴ τῦς ἄλλυς 522. 19–20; 3167. 14–15; and twice the definite ὅσος,—πάντα ὅσα [κ]ὴ τοῖς λοιποῖς 4259. 12–15; ὅσα κὴ τῦς ἄλλυς 2708. 6.

[2] κή alone, as a comparative particle, is read by Meister in 2708. 6, *cf.* Dittenberger's note *ad loc.*

LIFE.

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To all the professors whose lectures she has attended she wishes to express her gratitude, and especially to Professor Smyth and Professor Lodge, to both of whom she feels herself very deeply indebted.